BOOK 3

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mu'allimah NAEEMA DESAI

a textbook for
'AQA'ID
AKHLAQ
FIQH
AD'IYAH
ADAB
QASAS AL-AMBIYA,
SIRAT AN-NABI
and **TARIKH AL-ISLAM**

age **9-10**

an advanced islamic studies program to be enjoyed by both child & parent

my faith ...ISLAM

my faith ...ISLAM

Mawlana Feizel Chothia
Mu'allimah Naeema Desai

A TEXTBOOK FOR

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GRADE 3

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GRADE 3

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preface

The preservation of the religious and moral heritage of Muslims is important as well as complex. To impart Islamic education to children and to enable them to grow as Muslims in modern society offers a great challenge to us. A fundamentally important facet in this context is Islamic didactic material. It gives me pleasure to say that the book 'MY FAITH, ISLAM' represents a positive attempt to address this challenge.

For a long time, the need has been felt for an augmentation of the current Islamic studies programs. An innitiative was undertaken to address this need. The outcome is 'MY FAITH, ISLAM'. It is a comprehensive set of textbooks on Islamic Studies embracing the full school career of Muslim children. The books have been specially graded to enable children from grade one through to grade twelve to relate to the text in a manner that suits their particular academic level.

This text is designed to be both practical and interesting. I hope that the users will find the variety of topics, exercises and extracts do, in fact, fulfil that aim. An effort has been made to present the matter in a methodical and readable manner and all major Islamic topics pertinent to Muslim children have been included. The text has been presented in lesson format and I have used language which is simple and a style which is appealing to young minds. I have attempted to narrate the facts in such a way that there is a moral lesson for the learners in each section and through every lesson I attempt to motivate the learner to imbibe the spirit of Islam and transform it into practical living.

Although care has been taken to cover aspects as thoroughly as possible, constructive and clear criticism would be appreciated to improve the material. In the preparation of these books consideration was given to the limited time teachers have in preparing lessons. However, teachers should still make use of any extra material they have appropriate to the standard and lesson.

I do not claim this material to be the best, but it is the product of very sincere and laborious efforts. How far I have succeeded in my attempt is for the users to judge.

Books do provide a basis for education and it is the teachers who make them really useful and meaningful. Books on their own can do no miracle for young people unless they are properly geared to use them. I hope the Islamic teachers will remain conscious of this.

Although my aim has primarily been to fascilitate the instruction of teachers and the assimilation of children I hope it will benefit parents too. I will deem my efforts well rewarded if it inspires young Muslims to under stand and practice Islam passionately.

May Allah accept my humble effort and make it a source of my salvation in the Hereafter. *Amin*.

Mawlana Feizel Chothia
Ramadan 1427 AH / October 2006 CE

acknowledgements

"*Whoesoever is not grateful to people is not grateful to Allah*."

I wish to express my heartfelt gratitude in appreciation of the enthusiasm, sincerity and dedication to Islamic re-awakening of brother Muhammad Doola without who's support this treatise could not have been accomplished. Special thanks to brother Muhammad Amod who provided invaluable technical assistance in the production of this work. Their love of Faith is most heartening and inspirational indeed. May Allah, the Exalted, grant them all the best of this world and the hereafter.

I would be failing in my duty if I did not display my gratitude to my mentors, *Mawlana* Hasan Docrat a truly outstanding and erudite scholar of Islam, who very kindly proof-read the work.

I owe a special debt of gratitude to my wife, *Mu'allimah* Naeema Desai Chothia, without whose assistance, support, encouragement and patience this work would not have been Possible.

Finally, let me add that if this work stimulates a more assertive and active interest in Islamic faith and doctrine amongst young Muslims, I will consider the effort to have been amply rewarded.

Mawlana Feizel Chothia

***Mawlana* Feizel Chothia** has devoted his life to the cause of Islam. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islamiyah* (*Dar Al-Ulum* Azaadville) institute of traditional Islamic sciences, one of the most well known institutions of Islamic learning in South Africa. He studied under the guidance of the eminent Islamic scholar and *Shaykh ul-Hadith* (Specialist in Prophetic Tradition), *Mawlana* Fazlur Rahman Azmi and *Mawlana* Hasan Docrat, author of the popular work on Arabic syntax, 'A Simplified Arabic Grammar' and Syllabus Co-ordinatorof *Madrasah Arabiyah Islamiyah*. He has also acquired a post graduate degree in Islamic Studies under the guidance of the distinguished academic, Prof. Abdur Rahman I. Doi. He has specialist training in Islamic jurisprudence, primarily the Hanafi School of Law, and his approach is rooted in a traditional, normative stance. *Mawlana* Feizel has traveled widely in the cause of Islam, visiting Arabia, Palestine, South East Asia, Turkey and England as well as living both in South Africa and Australia where he served as Imam in numerous *Masjids* and was actively engaged in Islamic propagation, teaching and administration, and developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu and his intimacy with Western culture and its institutions has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and literature.

***Mu'allimah* Naeema Desai Chothia** is a South African born graduate of *Madrasah Tarbiyat ul-Banat*, a popular tertiary Islamic institute near Johannesburg. She has, in the course of her academic endeavors, also acquired a diploma in the Montessori method of nursery and pre-school education. She has experience in teaching in primary, secondary and tertiary Islamic seminaries (ie.*Madrasah's* and *Dar ul-'Ulum's*) and Nursery and Pre-schools, as well as conducting teenage and adult Islamic educational programs for women and new convert Muslims, both in South Africa and Australia. *Mu'allimah* Naeema Desai is a qualified Islamic Studies directress with twelve years of experience as not only a teacher but also as principal of Islamic primary seminaries. She currently lives in Perth, Australia.

introduction

T P

The first and most crucial obligation upon a Muslim is to acquire knowledge. This is so because correct knowledge must come before correct action. The opposite is also true: that partial or false knowledge could, and does, lead to wrong or disastrous conduct. It is impossible for a Muslim to live according to the requirements of Islam and at the same time live in a state of ignorance and barbarity.

Our attitude, as Muslims, to knowledge is an important part of our worldview. How well we understand and fulfil our role as human beings will depend on the type of knowledge we acquire, the sources we depend on and the ways in which we gain knowledge, and the purposes for which we use our knowledge.

Knowledge is connected in Islam with worship. The acquiring of knowledge is worship, reading the *Qur'an* and pondering upon it is worship, travelling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality - with promoting virtue and combatting vice, enjoining right and forbidding wrong.

Knowledge is to be pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to Allah. It is not simply for the gratification of the mind or the senses. It is not knowledge for its own sake or science for its own sake. Knowledge accordingly must be linked with values and goals.

One of the purpose of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and shamelessness in the reckless pursuit of higher standards of material comfort. Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake.
The *Qur'an* is our most important link with reality. A Muslim must therefore acquire a knowledge of the *Qur'an* and its essential guidance. A Muslim needs to have a knowledge of the *Sunnah* of the Sacred Prophet Muhammad [s]. This is because his *Sunnah* is the practical method or path for implementing Islam. The *Sunnah* includes what the noble Prophet [s] said, what he did and what he agreed to. From the *Qur'an* and the *Sunnah* a Muslim needs to have a knowledge of the *Shari'ah* or the Islamic Moral and Legal System which regulates man's actions. A Muslim needs to know the purposes of the *Shari'ah* and how it categorises life's transactions, that is, what is lawful (*halal)* and what is unlawful (*haram*) and the principles and values that govern each.

Islamic knowledge is the only authentic way to come nearer and closer to the Creator. It informs us of Him, of His attributes, of how He rules over the cosmos and history, of how He relates Himself to us, and how we should relate to Him, to ourselves and to our fellowmen, and to every other being.

It is also important to remember that the search for knowledge is a life-long process and does not end with the receiving of a certificate.

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ABBREVIATIONS

T - An activity that must be conducted by the teacher.

C - An activity or exercise that must be completed by the child.

P - An activity or exercise that requires the assistance or participation of the parent.

As a mark of reverence, Muslims are required to invoke the benedictions of Allah upon the Noble Prophets and angels whenever their names are mentioned. Prayers are also invoked upon the Family and Companions of the Prophet [s] as well as the pious predecessors of Islam.

[s] - *sallallahu ‘alayhi wa sallam* : May the Peace and Blessings of Allah be upon him.
[a] - *alayhis-salam* : On whom be peace.
[r] - *radiy-allahu anhu / anha* : May Alla be pleased with him / her
[rh] - *rahmat-ullahi alayhi / ha* : May Allah shower His Mercy upon him / her

‘AQA’ID beliefs

بسم الله الرحمن الرحيم

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The word Islam is derived from the Arabic root '*salama*' which means, among other things, peace, purity, submission and obedience. In the religious sense the word Islam means submission to the Will of Allah and obedience to His Law. The connection between the original and the religious meanings of the word is strong and obvious. Only through submission to the Will of Allah and by obedience to His Law can one achieve true peace and enjoy lasting purity.

Those who follow Islamic teachings are Muslims. Contrary to popular misconceptions, Islam or submission to the Will of Allah, together with obedience to His Law, does not mean in any way loss of individual freedom or surrender to fatalism. Anyone who thinks or believes so has certainly failed to understand the true meaning of Islam and the concept of Allah in Islam. The concept of Allah in Islam describes Him as the Most Merciful and Gracious, and the Most Loving and most concerned with the well-being of man, and as Full of Wisdom and care for His Creatures. His Will, accordingly, is a Will of Benevolence and Goodness, and whatever Law He prescribes must be in the best interest of mankind.

Submission to the good Will of Allah, therefore, does not take away or curtail individual freedom. On the contrary, it gives freedom of a high degree in abundant measures. It frees the mind from super stitions and fills it with truth. It frees the soul from sin and wrong and quickens it with goodness and purity. It frees the self from vanity and greed, from envy and tension, from fear and insecurity. It frees man from subjugation to false deities and low desires, and unfolds before him the beautiful horizons of goodness and excellence.

Submission to the good Will of Allah, together with obedience to His beneficial Law, is the best safeguard of peace and harmony. It enables man to make peace between himself and his fellow men on the one hand, and between the human community and Allah on the other. It creates harmony among the elements of Nature. Man is singled out as being endowed with intelligence and the power of making choices. When he chooses the course of submission to the Law of Allah, he will be making harmony between himself and all the other elements of Nature, which are by necessity obedient to Allah. He will be consistent with the truth and in harmony with all the other elements of the universe. But if he chooses disobedience he will deviate from the Right Path and will be inconsistent. Besides, he will incur the displeasure and punishment of the Law-Giver.

lesson 1

OUTCOME OBJECTIVES T P

- learn about Allah as the 'All-Hearing'
- realize that Allah hears everything, even the whispering of our hearts
- discover that Allah always hears the prayers of His servants
- discern that Allah always comes to the assistance of those who do good deeds sincerely for His pleasure alone
- learn that those who care for their parentrs are cared for by Allah

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'All-Hearing'
- complete a true & false exercises for comprehension
- investigate & colour-in an Arabic word for enjoyment
- learn a new *Ayah* and a new *Hadith*
- search for words in a word maze
- construct simple sentences using a word list
- develop a tangible appreciation of the attribute the 'All-Hearing'
- read a short story describing Allah as the 'All-Hearing'
- find suitable one word meanings for the vocabulary list
- identify the specific teachings of the story
- colour-in a picture for enjoyment
- solve & colour-in a maze
- relate a true story associated with the topic
- use a mirror to read a hidden message
- search for verses in the Holy *Qur'an* related to the topic

Read and explain the following. T

Allah hears everything, the truth we speak and the lies too.

Allah hears when we call on him, even the secret whispers of our hearts .

Allah hears all His creatures, even the footstep of the tiny ant.

Allah hears without ears because He is not like us in any way.
He has no physical body nor limbs.
He is perfect and beyond our understanding.

Those who realise that Allah is All-Hearing will never utter an untruthful or obscene word.

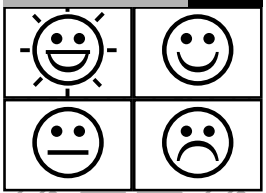
They will also use the gift of hearing to listen to Allah's sacred words only and to all that is good.

A Muslim believes that Allah is the All-Hearing and therefore never utters what may displease Allah.

Vocabulary

physical
limbs
realise
utter
obscene
sacred
displease

Comments T



ACTIVITIES

Qur'an

Allah ﷻ has declared:

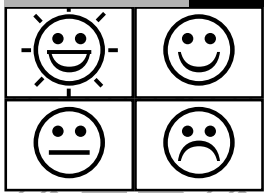
"Do people think that We do not hear their secrets and their private talks. Indeed (We do), and our angels are with them recording (all that they say)."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Allah hears (all) your secret conversations"

Comments T



State whether True or False. C P

Allah hears everything. T

Allah hears only the truth we speak. ☐

Allah hears when we call on Him, both silently and loudly. ☐

Allah hears even what we say in our hearts. ☐

Allah cannot hear the footsteps of the tiny ant. ☐

Allah hears without ears because He is not like us in any way. ☐

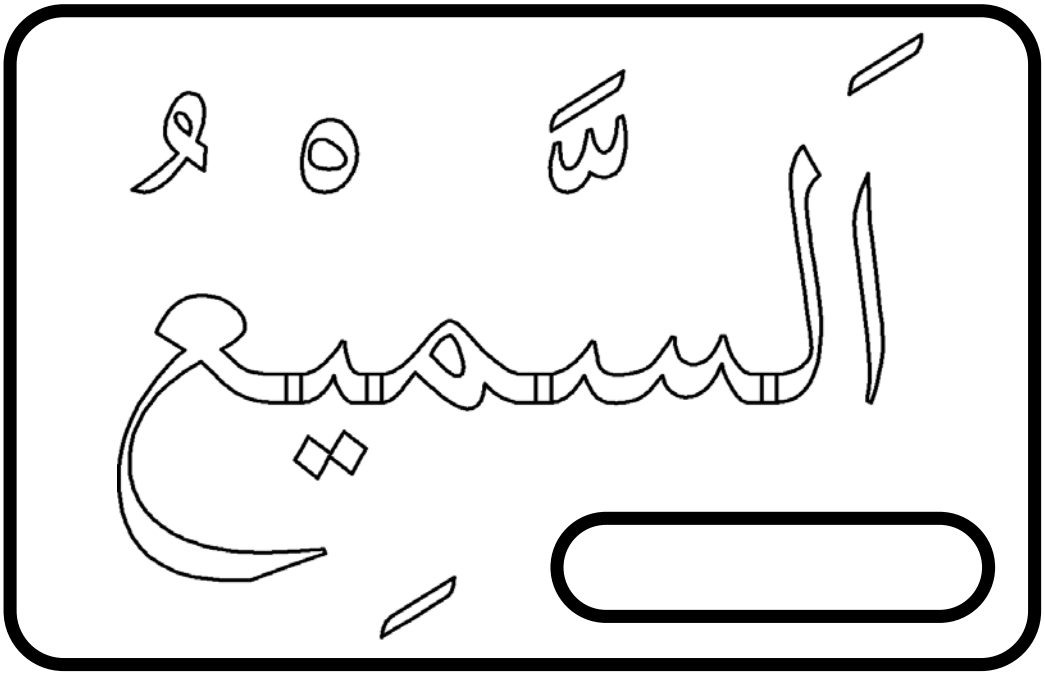
He has a physical body, organs and limbs. ☐

Search for the words below in the word maze. C P

Allah speak tiny whisper ant all hears creature prayer footstep heart

C	R	E	A	T	U	R	E	G	H	P	T	F
A	S	F	G	W	H	I	S	P	E	R	I	D
D	S	P	E	A	K	W	E	H	A	A	N	T
H	J	K	L	L	Q	L	K	J	R	Y	Y	S
Z	X	C	V	L	T	Y	U	I	S	E	O	P
B	N	M	Q	A	L	L	H	E	A	R	T	A
Q	W	E	R	H	F	O	O	T	S	T	E	P

Write the meaning of the Arabic word in the space provided and colour-in the word. C P



Using the words below, construct three simple sentences. C P

Allah	secrets	All-Hearing

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Now close your eyes and listen carefully to the sounds all around you. Can you count how many different sounds there are? List each sound below!

eg. Children laughing outside.

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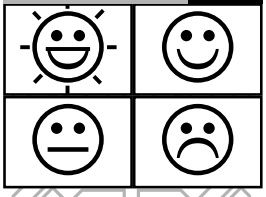
Comments T



Can you make sense of all the sounds? I am sure it must be very difficult. Now, can you hear the tiny creatures crawling in the earth, or the birds flying high in the skies above, or can you hear the secrets in your friends hearts? Can you hear the prayers of all the people, or their cries for help? Well Allah hears them, all at once, because He is the All-Hearing.

Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

Three men were once on a journey when they were overtaken by a violent storm. Lightning flashed in the dark skies and the wind howled. The raindrops came tumbling down drenching the three travellers.

In the cold, wet darkness the three men searched for a place to pass the night. They came upon a cave

and decided to take shelter in it till morning. The cave was warm and dry. "*How very lucky we are!*" they thought to themselves. But just they entered the cave they heard a frightful rumbling noise.

Rocks came tumbling down the mountain, covering the mouth of the cave completely. They were trapped. "*Help!*" they shouted, "*Somebody please help us!*" But there was no one to hear their cries for help.

One of the men then said, "*The only way for us to be saved is to pray to Allah, for Allah always hears the prayers of those who call on Him, even if they be trapped deep inside a huge mountain. Allah always answers the prayers of those who believe and do good.*"

Thereupon the man began to pray, saying, "*O Allah! My parents were very old and I cared for them and*

P C

Vocabulary

journey
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overtaken
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flash
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howled
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tumble
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drench
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search
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shelter
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enter
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frighful
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rumble
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pasture
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graze
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peep
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horizon
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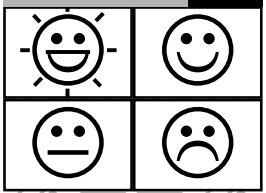
Comments **T**



loved them dearly. I used to feed them and bring them their nightly drink of milk, even before my very own children had any to drink.

One day, though, I went far away in search of green pastures for my sheep to graze and returned very late that night. I milked the animals and brought my parents their nightly drink, but they were fast asleep. What was I to do. I did not wish to disturb them, but I also knew that they had gone to bed hungry. Further, I would not give any part of the milk to my children till after my parents had had their drink. So, with the cup in my hand, I awaited there by their bedside the whole night long, hoping that they would wake up and I could then give them some thing to eat and drink. I could hear my children crying in hunger, but my parents had to eat first. The hours passed by, the night passed by until the sun peeped over the morning horizon.

My parents woke up and were surprised to see me waiting by their bedside patiently. O Allah! I did all that only to please you. O Allah! Please do save us and remove the rocks that have blocked our way."

The other men began to pray too and, all of a sudden, the rocks moved away. The men were free at last. Indeed Allah hears the prayers of His servants even if they are trapped deep inside a huge mountain. Allah always answers the prayers of those who do good.

From this story we have learnt :

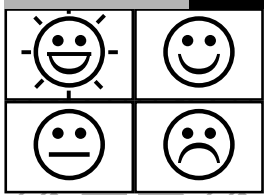
- Allah always hears the prayers of His servants.
- Allah is our only true helper.
- Allah always helps those who do good.
- We must seek Allah's help when we are in difficulty.
- Allah has power over all things.

- Those who care for their parents are always cared for by Allah.
- Serving parents is more important to a Muslim than serving his very own family.
- We must never lose patience in serving our parents.
- A Muslim must give his own family the best of care too.
- All good deeds must be done for the pleasure of Allah alone.
- Always travel in a group, never alone.

ACTIVITIES

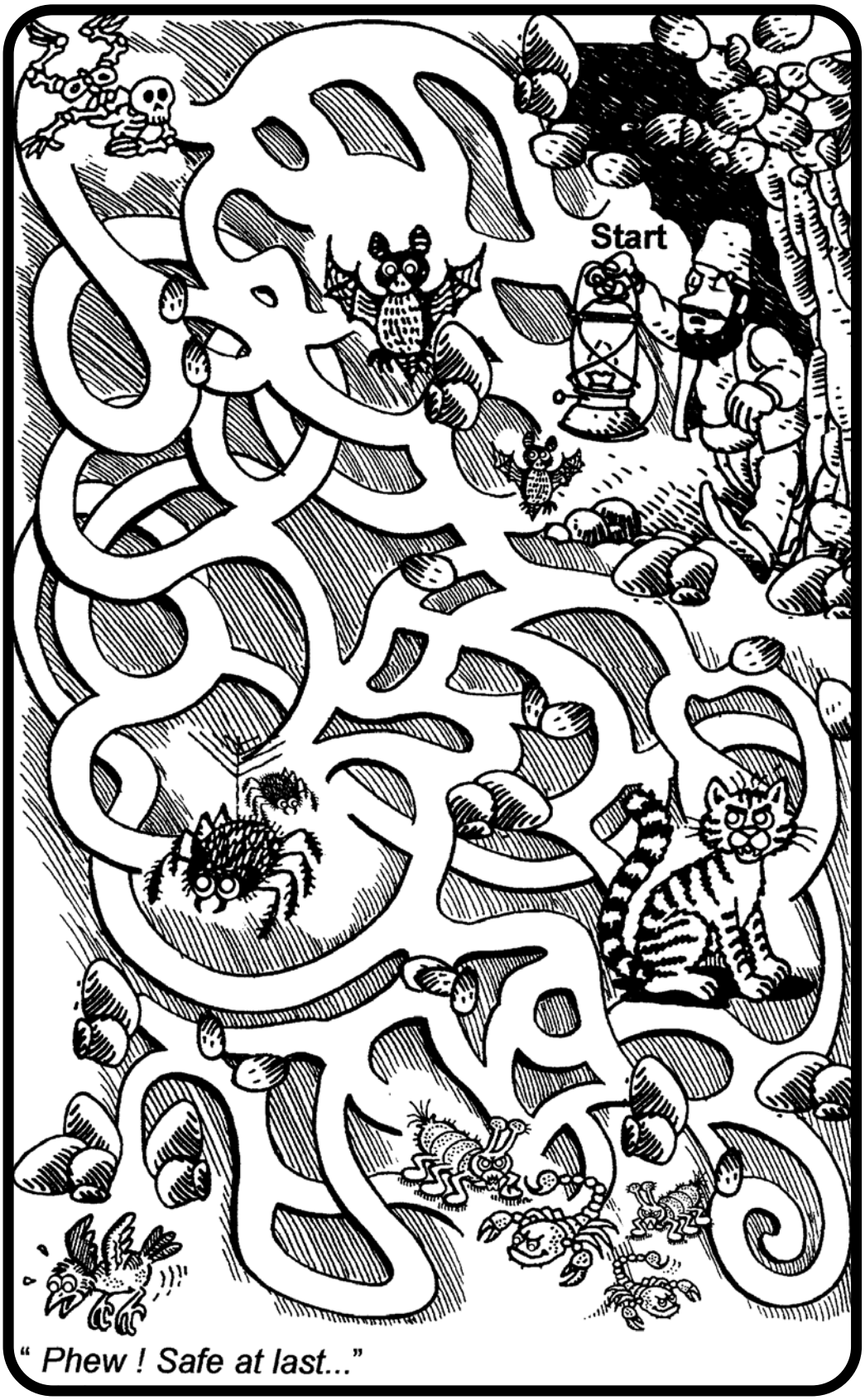
Colour-in the picture of the man praying. **C**

Comments **T**



C

Can you help the man find his way out of the cave. Take a colour pencil and draw a line along the correct tunnel to lead him out to safety. Thereafter colour-in the picture.



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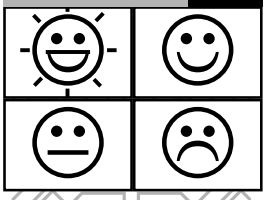

P C

Can you think of a time when you were in danger and by praying to Allah you were protected. With your parents help, write your story below.

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C P

Use a mirror to read this message. Thereafter write it out in the space provided.

Allah is the All-Hearing.

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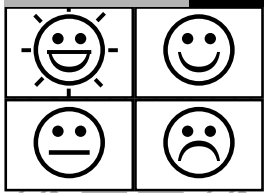
Comments **T**



P C

Ask your parents or elder siblings to help you find three verses of the Holy Qur'an that describe Allah as the 'All-Hearing'. Don't forget to include the chapter and verse numbers too.

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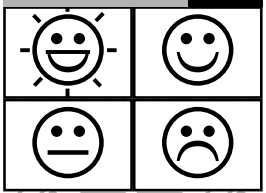
SUMMARY **P**

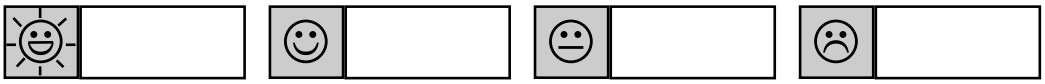
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- investigated & coloured-in an Arabic word ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- searched for words in a word maze ☐
- developed a tangible understanding ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture ☐
- solved a maze ☐
- related a true story ☐
- discovered the hidden message ☐
- searched for verses in the Holy Qur'an ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about Allah as the 'Merciful''
- realize that Allah's treasures of Mercy are limitless and is the only thing in which we can really have hope in
- discover that sinning causes Allah's anger and that only sincere repentance can dispel that anger
- discern that Allah forgives all sins even if they be equal to the heavens and earth
- learn that if we innitially fail in our repentance then we must always try again for simply by attempting to reform Allah forgives all our sins

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'Merciful''
- complete a word selection exercises for comprehension
- investigate & colour-in an Arabic word for enjoyment
- learn a new *Ayah* and a new *Hadith*
- identify words that correctly define Allah's 'Mercy'
- read a short story depicting Allah's ''Mercy' and 'Forgivness''
- find suitable one word meanings for the vocabulary list
- identify the specific teachings of the story
- emphasize an important point
- solve & colour-in a maze
- identify various ways by which Allah manifests His Mercy
- read a second story related to the topic
- identify some lessons to be learnt from the story

Read and explain the following. T

Allah is Merciful and Forgiving.
Allah forgives all sins.
Allah's mercy is far greater than his punishment.

Allah is more merciful than a mother is to her baby child.
Everything good we have is by His mercy and not because we deserve it.
By His mercy He provides for us, guides us and protects us.

Allah forgives only those who worship Him alone.
Allah forgives sins up to the time of death.
Allah does not show mercy to those who die worshipping others besides Him.

Because of His mercy Allah does not punish immediately.
Allah always gives us an opportuni-

Vocabulary

merciful
forgiving
deserve
provide
guide
immediately
opportunity
repent
wrongdoing
hope
judgement

ty to repent and turn away from wrongdoing.

Allah is especially merciful to those who are merciful to others.

Allah is merciful to those who have hope in His mercy.
Allah does not show mercy to those who think evil of Him.

We will only see Allah's true mercy on the Day of Judgement when He forgives so many millions of people who will deserve punishment because of their evil deeds.

ACTIVITIES

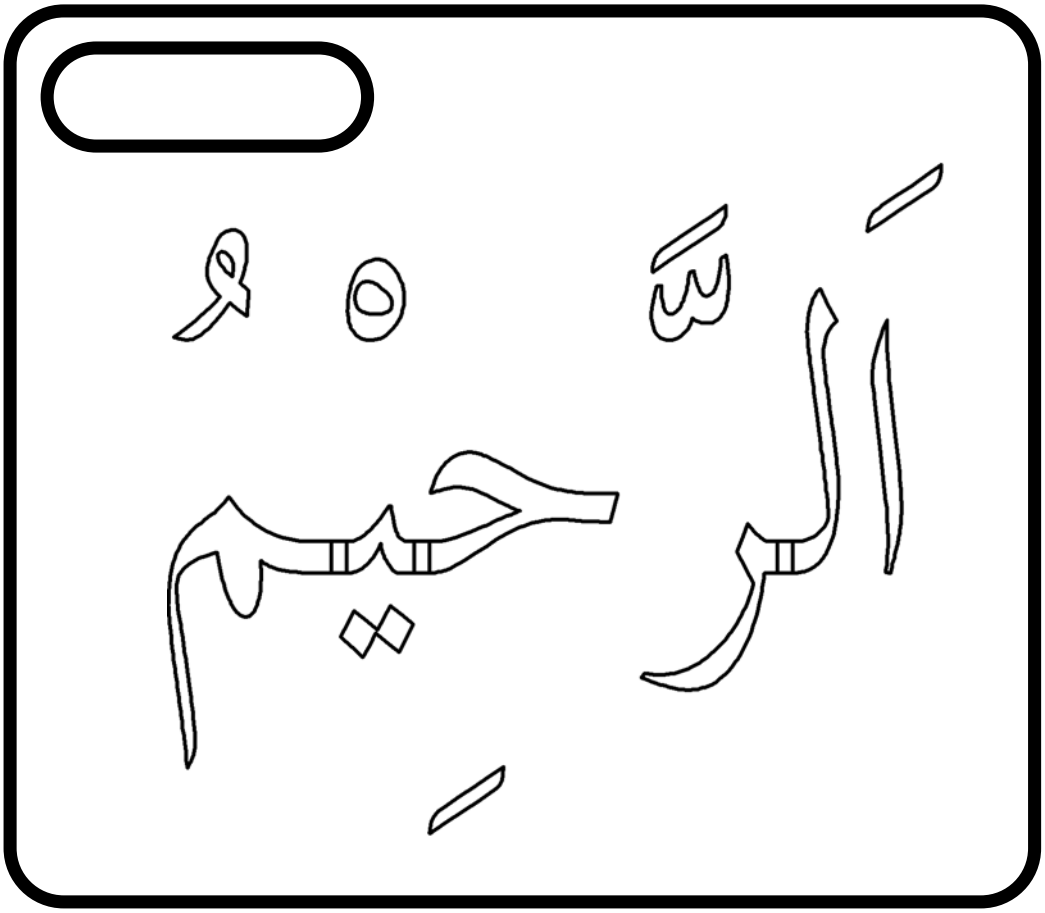
Colour-in the correct word/s in green. **C P**

Allah (always punishes for every sin) (is ever Merciful) .
Allah's mercy is (greater) (lesser) than his punishment.
Everything good we have (we deserve) (is by His mercy) .
Allah forgives (anyone and everyone) (only those who worship Him alone) .

Allah forgives sins (even after death) (only up to the time of death).
Allah does not show mercy to those who (die worshipping others) (sin alot)
Because of His (mercy) (not knowing)
Allah does not punish immediately.
Allah is merciful to those who have (hope in His mercy) (Muslim names)
Allah does not show mercy to those (who think evil of Him) (make mistakes)

C P

Can you read the word below ? Do you know what it means ? Write your answer in the space provided and colour-in the word.



Qur'an

Allah ﷻ has declared:

"Say, 'O My slaves, who have transgressed against their own souls, despair not of Allah's mercy! Surely, Allah forgives all sins. Surely, He is the Forgiving, the Merciful'."

"Indeed Allah does not forgive that partners should be ascribed to Him, but He forgives what is less than that to whomsoever He wills."

Hadith

Our beloved Prophet Muhammad ﷺ said:

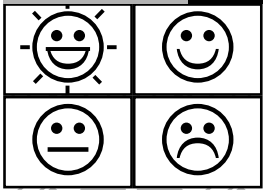
"Were the believers only to know what punishment Allah has in store, no-one would hope for His Garden. And were the unbelievers to know what mercy Allah has in store, no-one would despair of His Garden."

"No-one should die without thinking well of Allah."

"Allah Most High declares, 'I am as My slave thinks Me to be, and I am with him when he remembers Me'."

"True faith lies between hope (in His mercy) and fear (of His punishment)."

Comments **T**



Colour-in the ovals that relate to Allah's Mercy in green, and those that do not in red. **C**

forgives sin

punishes immediately

not for sinners

provides for us

patient

greater than His anger

loving

comes to an end

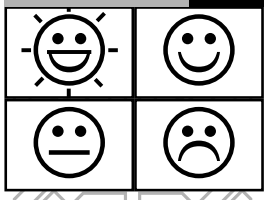
kind

cruel

Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

There was a once man who lived during the time of Prophet Musa [a]. He was a good man but he had one fault. He was in the habit of committing a certain sin and could not remain true to his repentence. Every time he committted the sin he

Comments **T**



would regret it terribly and turn sincerely to Allah, begging of Allah's forgiveness. "*O Allah, please do forgive me!*" he would cry while praying in the dark hours of the night.

He promised to himself never to do the bad deed again, but as hard as he tried, and tried he did, no sooner did a few days pass but he committed the very same sin once more. This continued for twenty long years.

Then, one day, Allah revealed to His messenger, *Nabi* Musa [a], saying, "*O Musa! Go to that man and say to him that now I have become angry with him.*"

Prophet Musa [a] looked all over for the man and when he found him walked straight up to him and, in a stern voice, said, "*O servant of Allah, Allah has revealed to me that*

P C

Vocabulary

fault
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committing
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repentance
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regret
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sincerely
.....
deed
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continued
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stern
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revealed
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welled
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pardon
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quality
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recognised
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ability
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overjoyed
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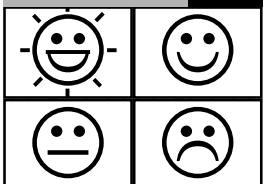
Comments **T**



he is now angry with you."

Tears welled up in the mans eyes and his legs could not hold him up anymore. He fell to his knees and began to cry. "*How could it be?*" he thought to himself, "*For Allah is most Merciful!*"

He stretched his hands to the skies and began to pray, and this is what he said,

"*O my Allah, have all the treasures of Your mercy become empty.*
O my Allah, has my sin harmed You in some way.
O my Allah, do You no longer wish to share Your Mercy with Your servants.
O my Allah, are you no longer the one who pardons all sins.

Which sin could possibly be greater than Your mercy?

To be sinful is a small, weak quality of mine, and to be forgiving is a great, powerful quality of Yours. Can my weak quality be greater than Your powerful quality?

O Allah, if all Your mercy is finished and if punishment is all that is left, then give me all the sins of all Your creatures and set them free. I will take their punishment because there is now nothing left for me to have hope in, that is, if Your Mercy has come to an end."

The man cried and cried and it seemed as if the heavens and the earth cried with him, and all the creatures flying through the skies and crawling on the earth and swimming in the oceans too.

But it simply could not be, because we all know that Allah is the All-Merciful and that His mercy is

greater than all things.

Just then Allah revealed to His dear Prophet, Musa [a], "*O Musa, say to my servant that even if his sins were equal to the entire earth and all that is in it, I would surely forgive every single one, because he has recognised Me as being perfect in My mercy and forgiveness, as well as My ability to punish him*."

When the man heard this he was overjoyed, as any would be. From that day onward he tried even harder to stay away from his sin. Sometimes he was successful and-sometimes he still failed, but he always turned back to Allah, begging of His forgiveness and having every hope in His Mercy, and trying to set the wrong done right.

From this story we have learnt :

- Making mistakes is part of human nature.
- If we make a mistake and commit a sin we must repent immediately.
- Repentence means:

1) regretting what we have done
2) begging of Allah's forgive ness
3) trying our best to refrain from the sin
4) and trying our best to set the wrong done right.

- Sinning causes Allah's anger.
- Only sincere repentance can remove that anger.
- Allah's treasures of Mercy are limitless.
- The only thing in which we can really have hope in is Allah's mercy.

- Sinning causes remorse and sorrow in the hearts of the believer and no remorse in the hearts of the disbeliever. If we feel no remorse then it means that our *Iman* is very weak indeed and if we do feel remorse then it means that we are true believers.
- Allah forgives all sins even if they be equal to the heavens and earth together.
- Allah's mercy brings joy to the hearts of the believers.
- If we fail in our repentance then we must always try again. By simply attempting to reform Allah forgives all our sins.

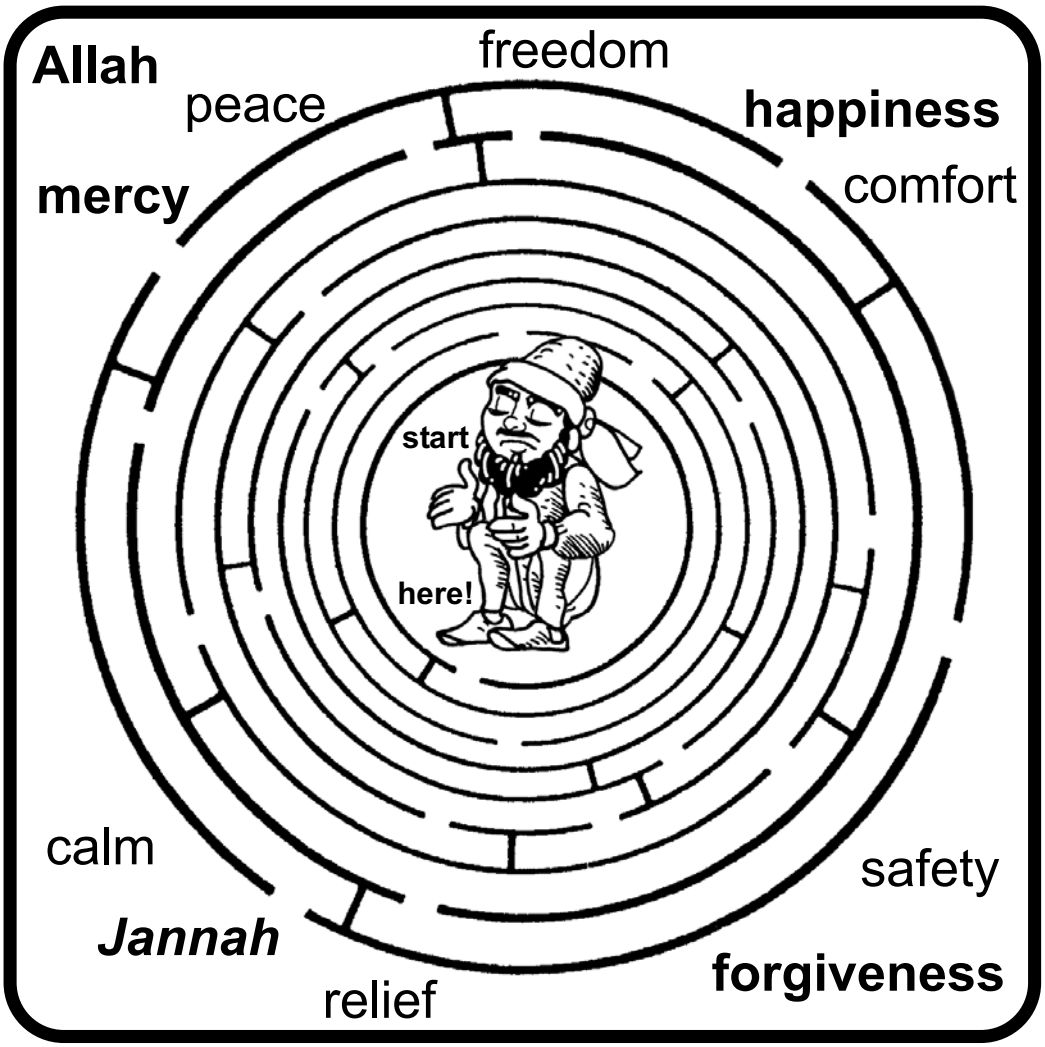
AN IMPORTANT POINT TO REMEMBER

Repentance also includes an appeal for support and strength from Allah to help oneself not to repeat the same misdeed again. The form of repentance accepted by Allah is one that is followed by good deeds for Allah says,

"*And whoever repents and does good has truly turned to Allah with an (acceptable) conversion*."
(*Al-Furqan, 25:71*)

C P

Sometimes, when we commit sins continuously, we feel trapped and unable to escape from our evil habits. However, if we make an effort and try hard enough we can escape from the prison of bad deeds. Not only will we feel relieved and happy by freeing ourselves from the maze of sinning but we will also find Allah's mercy and forgiveness at the end of the maze. Now, can you help the man find his way out of the maze. Take a colour pencil and draw a line along the correct tunnel to lead him out to safety. Thereafter colour-in the picture.



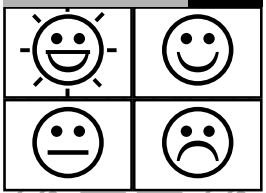
Vocabulary

freedom
comfort
calm
relief
safety

C P

Construct one simple sentence using any of the abovementioned words.

Comments T



P C

Can you think of other ways by which Allah shows His Mercy to us, for eg. , by giving us eyes to see, or fruits to eat, or parents to care for us, etc.

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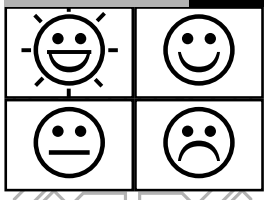
T

Read the story below and find suitable one word meanings for the words in the vocabulary list.

Once, after a successful battle, the Holy Prophet Muhammad [s] and his Companions [r] were resting in the shade of some trees when, all of a sudden, they heard someone screaming and crying.

It was a women from the enemy camp who had lost her child in the

Comments **T**



midst of the battle. Many people had died in that battle and she feared that her little child might have been killed in the confusion.

The Prophet too was very concerned even though the woman was a disbeliever. He showed love and concern for all humanity for he was a mercy to mankind. Unfortunately battles had to be fought against the disbelievers as they intended to harm the Muslims and kill the Holy Prophet Muhammad [s]. But the Prophet [s] always preferred peace to war.

The woman rushed to and fro, desperately searching for her lost child. The Prophet [s] sent some of his Companions [r] over to help her too, but they feared the worst.

Just when all hope seemed to be lost, the women saw a tiny body wriggling in the dust. She rushed over and to her delight it was her lit-

P C

Vocabulary

attention

moment

pebble

instructed

wiggling

wonderful

nibbling

strange

praise

tle child. He was not hurt at all. She hugged and kissed the little boy and tears of joy poured from her eyes. Oh, how happy everyone was.

The Holy Prophet Muhammad [s] smiled, and what can describe to you how beautiful the smile of the Prophet [s] was. It was like the sparkling full moon on a starry desert night.

Turning to his Companions [r], the Holy Prophet Muhammad [s] said, "*Do you see the joy of that mother having found her little child."*

"*Yes indeed, O Prophet of Allah, and how wonderful it is,*" they replied.

"*Well,*" the Prophet continued, "*Allah becomes even more happy when a servant of His turns in repentance to Him after committing a sin.*"

With the help of your parents or elder siblings, try to identify at least three lessons you can learn from the story. **P C**

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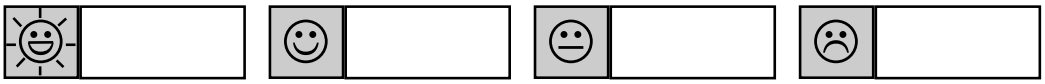
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- investigated & coloured-in an Arabic word ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified words defining Allah's Mercy ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- emphasized an important point ☐
- solved a maze ☐
- identified various manifestations of Mercy ☐
- read another short story ☐
- identified some lessons to be learnt ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about Islam, the religion, its meaning and fundamental teachings, and what it means to be Muslim
- understand the concept of Ummah and its implications
- discover that the Muslim Ummah is constituted of many different races
- discern that faith, piety, good action and service to Islam are all that make one person better than the next
- recognize that Islam is the only true religion taught by all Prophets from the beginning of time
- realise that Allah chooses only the best of human beings to be the companions of His Prophets [a] and that the *Sahabah* were the best of all human beings

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about Islam and what it means to be Muslim
- comoplete a multiple-choice exercise
- learn a new *Ayah* and a new *Hadith*
- identify the various continents on a map, locate ones own country, the countries of origin of Muslim nationals, the most populopus Muslim country as well as the geographic position of Makkah
- colour-in the continents using different colours
- read a story about the diversity of Muslims
- identify the specific teachings being conveyed
- answer questions related to the topic
- read another short story for enjoyment
- deduce the specific teachings being conveyed

Read and explain the following. **T**

We are Muslims and our religion is Islam.
We declare the *Shahadah*:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلاَّ اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"*I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger.*"

Shahadah means to bear witness.
Those who make this *Shahadah* and believe in it are called Muslims.

The word 'Islam' comes from the Arabic word '*aslama*', which means 'to obey'.
Islam is a religion of obedience to Allah.
The word 'Islam' also comes from another Arabic word - '*salima*' - which means 'peace'.
Islam is a religion of peace.
Islam is a religion of obedience to the will of Allah, and by so obeying

Vocabulary

declare
bear
witness
obedience
will
attain
teachings
final
community
nation
common
race
language
billion
superior
pious
pleases

Allah we attain peace.

A Muslim is one who accepts Islam as his religion and follows its teachings.
A Muslim is one who believes in Allah as his God and Creator.
A Muslim is one who believes *Nabi* Muhammad [s] to be the final Prophet and Messenger of Allah.
A Muslim is one who follows the teachings of the book of Allah, the *Qur'an*.

All the Muslims are one *Ummah*.
Ummah means a community or a nation.
This means that all the Muslims are one community of believers.

All Muslims have common beliefs and all of them follow the teachings of Islam.
Muslims are not one race, they are not one colour, and they do not speak the same language.

But all Muslims are one *Ummah*, one huge world community.
All Muslims are brothers and sisters to one another.

Muslims live all over the world.
Muslims live in Asia, Europe, Africa, America and Australia.
Muslims are brown, white, black and yellow.
There are more than one and a half billion Muslims in the world.
Out of every five persons living in the world one is a Muslim.
Islam is the fastest growing religion in the world.
A day will come when everyone in the world will be Muslim.

All Muslims are equal before Allah.
No one among them is superior to the other.
The Arab is not superior to the non-Arab neither is the non-Arab superior to the Arab.
But those who are more pious and

have done more good deeds are better in the sight of Allah than those who are not pious and have done few good deeds.

Islam was taught by all the Prophets [a].
Islam is the only true religion.
Islam is the only religion that pleases Allah and leads to *Jannah*.
All other religions are false and lead to *Jahannum*.

We thank Allah for giving us His religion, Islam.
We thank Allah for sending us His book, the *Qur'an*.
We thank Allah for choosing us to be the *Ummah* of His last and greatest Messenger, the Holy Prophet Muhammad [s].

We thank Allah for making us Muslims.

Circle the correct answer in the multiple choice exercise below. **C P**

The religion of Muslims is called ...

1) Islam
2) peace
3) love

The word Islam means ...

1) religion
2) Allah
3) obedience and peace

A Muslim is one who ...

1) believes in Allah only
2) believes in Allah and the Prophet Muhammad [s]
3) believes in all religions

All Muslims are one *Ummah* which means that ...

1) they are all one colour
2) they all speak the same language
3) they all have the same Islamic beliefs and practices

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"I have chosen for you Islam as The religion."

"And whosoever chooses any other religion as a faith besides Islam it will never be accepted from him."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent (ie. the religion of Islam) and dies in this state (of disbelief), he shall be one of the denizens of Hell-Fire."

"...Even if (Prophet) Musa were to return ... he would have to follow me."

Muslims live ...

1) all over the world
2) in Arabia only
3) in my country alone

... is the fastest growing religion in the world.

1) Buddhism
2) Islam
3) Christianity

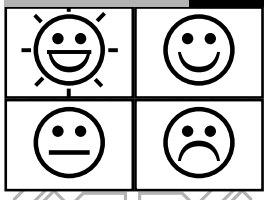
Only those who are ... are superior in the sight of Allah.

1) Arab
2) wealthy
3) pious and do good deeds

... true religion.

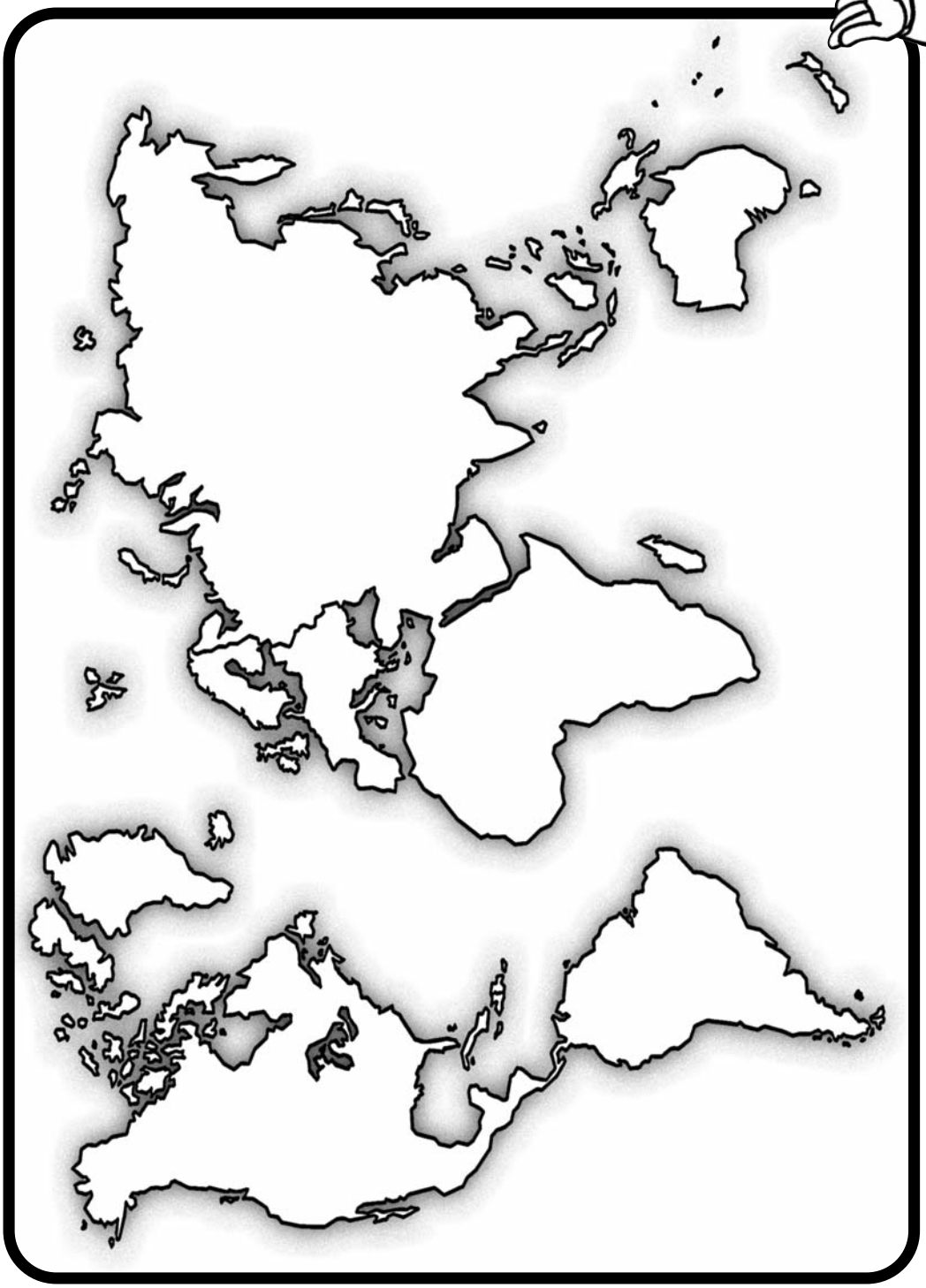
1) Every religion is a
2) Islam is the only
3) There is no

Comments **T**



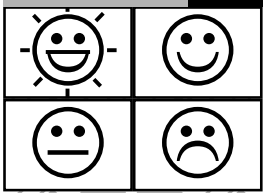
Muslims live all over the world. They all do not look the same nor do they speak the same language. They dress differently and eat different foods, but they are all brothers and sisters in Islam. Look carefully at the map of the world on the next page. **C P**

Name the continents. Locate your own country on the map as well as the Holy city of Makkah. Also find out how many Muslims live in your country and what their origins are. Locate these countries on the map too. Next, find out which is the most populous Muslim country in the world. Lastly, colour-in the map using a different colour for each continent.



I live in .....

Comments



The number of Muslims living in my country is .....

The Muslims living in my country originate from ...

....

....

....

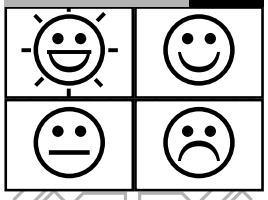
....

The most populous Muslim country in the world is .....

Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

A man once visited the Prophet's [s] *masjid* in Madinah. There he saw a group of people sitting and talking about their faith together. Among them were Salman [r] who came from Persia, Suhayb [r] the Greek who grew up in the Roman Empire and Bilal [r] who was from Africa.

Comments **T**



The man was very surprised and said, "*I can understand if the (Arab) tribes of Madinah, the Aws and*

Khazraj, help and support Muhammad, because they are Arabs like him. But what are these foreign people doing here?"

The man had very little understanding of Islam and thought that it was an Arab religion as it was brought by an Arab Prophet.

The Holy Prophet Muhammad [s] became very angry when this was reported to him. Immediately he went to the *masjid* and summoned the people to a congregational *salah*.

As was his habit when something of great importance arose, when the prayer was over the Prophet [s] stood up on the *mimbar* and turned to the people, saying in a firm voice, "*O people, know that the Creator and Sustainer, Allah, is One. Your forefather, Adam [a], is one, and*

P C

Vocabulary

faith
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empire
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support
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foreign
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understanding
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reported
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immediately
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summoned
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congregation
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arose
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firm
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Sustainer
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forefather
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reagarded
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ignorant
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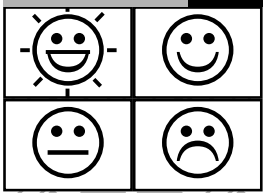
Comments **T**



P C

Vocabulary

former

valued

beasts

possessed

served

admiration

race

status

wealth

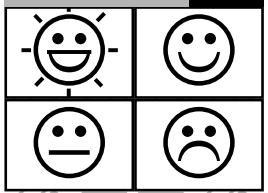
unites

your faith, Islam, is one. Your being an Arab is no more than a language. For whoever speaks Arabic is an Arab."

Now Bilal [r], Suhayb [r] and Salman [r] were not only regarded by the ignorant people as non-Arabs but were former slaves too who were valued even less than beasts in those days. But they were close and beloved Companions of the blessed Prophet [s]. They possessed the strongest faith and served Allah with all their strength. They were the admiration of all the Muslims of their time and till today Muslims all over the world tell the tales of their great love for the Prophet of Allah.

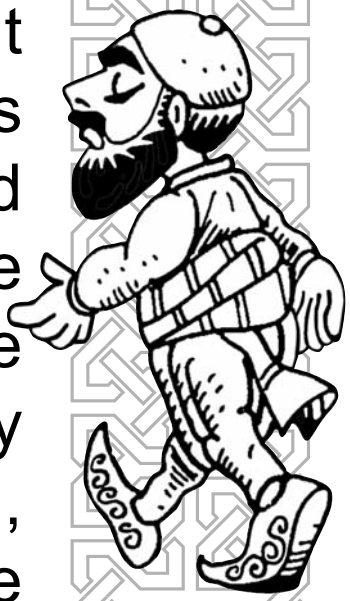
It is therefore neither race, status nor wealth which makes a person a member of the Muslim *Ummah*. Rather it is the firm belief in the one-

Comments T



ness of Allah and love for his dear Prophet Muhammad [s] that unites so many different people into one, single *Ummah*.

The colour of your skin or the language you speak does not make you any better than the next human being in the sight of Allah. Rather it is piety and good action that makes one better than the next. And because the African, Bilal [r], the European, Suhayb [r], and the Persian, Salman [r], were so very pious and so good in their action, Allah chose them to be the Companions of His most dear and beloved Prophet [s]. They were true Muslims despite not belonging to one race, not being the same colour nor speaking the same language.



From this story we have learnt :

- The Muslim Ummah is constituted of many different races.
- Islam is not an Arab religion meant only for Arabs. It is guidance sent to all mankind.
- Racism is never tolerated in Islam.

- The *masjid* is not only meant for prayer but for education and instruction as well.

- If we see something wrong we should address it immediately and not procrastinate.

- The God of all humanity is one, the father of humanity is one and the religion of humanity is one.
- All human beings are equal, the Arab not being superior to the non-Arab nor the free man superior to the slave.

- Faith, piety, good action and service to Islam are all that make one person better than the next.

- Neither race, status nor wealth makes a person a member of the Muslim *Ummah*. It is firm belief in the oneness of Allah and love for his dear Prophet Muhammad [s] that unites so many different people into one, single *Ummah*.
- Allah chooses only the best of human beings to be the companions of His Prophets [a]. The *Sahabah* were therefore the best of all human beings.

ACTIVITIES

Answer the following questions giving a short explanation where required. **C P**

1) Ahmad, Yusuf and ‘A’ishah are Muslims. Are they brothers and sisters in Islam?

   Yes ☐ No ☐

   Why?.....

   .....

.....

2) Ibrahim goes to the Masjid, John goes to the Church and Shimon goes to the synagogue. They all believe in God. Are they brothers in Islam?

Yes ☐ No ☐

Why?.....

.....

.....

3) If people follow Islam, will they live in peace?

Yes ☐ No ☐

Why?.....

.....

.....

4) Does a true Muslim obey Allah at all times?

Yes ☐ No ☐

Why?.....

.....

.....

5) From which two Arabic words is the word 'Islam' derived and what do they mean?

..... - .....

.....

..... - .....

.....

6) What does the word '*Ummah*' mean?

.....

7) Muslims are one *Ummah* because .....

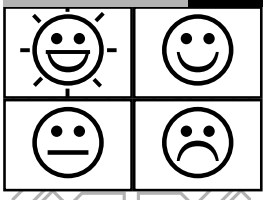
.....

.....

Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

The Holy Prophet Muhammad [s] once sent the Muslim army to fight the enemies of Islam. The Muslims attacked the *kafir* army and a furious battle took place.

Comments **T**



P C

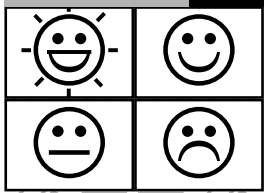
Vocabulary

holy
furious
skilled
fearlessly
charged
match
pretend
instantly
dashing
addressed
sternly
regretful
pleaded

There was one *kafir* soldier who was a very skilled fighter and many Muslims died at his hands. But a brave Muslim soldier fearlessly charged straight at him. He was Usama bin Zaid [r], the beloved Companion of the Prophet [s]. Usama [r] was an excellent swordsman and the *kafir* soldier was no match for him. The *kafir* fell to the ground, and just as Usama [r] raised his sword to strike his head off, the *kafir* soldier cried out, "*La ilaha illa-llah, There is no god except Allah!*"

The man seemed to pretend to become Muslim only out of fear for death. Usama wasted no time to strike his head off killing him instantly.

Comments T



The Muslims won the battle that day and when the good news was brought back to the Holy Prophet [s]

he was also told about what had happened between the *kafir* soldier and the brave Usama [r].

The Blessed Prophet Muhammad [s] was very upset when he heard what had happened and immediately called for Usama [r].

"*Did the man bear witness that there is no god except Allah?*" the Prophet [s] asked Usama [r].

"*Yes he did, O Prophet of Allah*," replied Usama [r].

"*And despite that you killed him?*" the Prophet demanded to know.

"*But I can explain,*" said Usama [r], "*It seemed to me that he only pretended to accept belief out of fear for death. He had been dashing around the battlefield killing many Muslim soldiers. I can even name*

them if you wish. I then attacked him and when he saw the sword he called out, 'La ilaha illa-llah, There no god except Allah'."

The Prophet [s] was very upset and addressed Usama [r] sternly, "*Did you tear his heart out to see if he was true or not? And what will you do when the Shahadah - La ilaha illa-llah - comes to question you on the Day of Judgement about the man you killed?*"

Usama [r] was very regretful and pleaded, "*Messenger of Allah, beg forgiveness for me from Allah*. *I have made a grave error.*"

But the Prophet [s] continued asking the very same question, over and over again.

With the help of your parents, identify as many lessons as you can learn from the story. **P C**

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a multiple-choice exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed a map exercise ☐
- coloured-in the map ☐
- read a story about diversity of the Ummah ☐
- identified the specific teachings conveyed ☐
- answered questions related to the topic ☐
- read another short story for enjoyment ☐
- deduced the specific teachings conveyed ☐

Comments T

How does my teacher
rate my performance in this lesson ?

'AKHLAQ character

بسم الله الرحمن الرحيم

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T P

All the teachings of Islam are based on two basic principles - worship of Allah and service of men. Without putting both of these principles into practice, there can be no true fulfillment of one's religious duties. In its followers, Islam inculcates the spirit of love and respect for all human beings. By serving human beings on the one hand they please their Lord, and on the other they achieve spiritual progress for themselves. According to a *hadith*, you should be merciful to people on earth and Allah on high will be merciful to you. In this way Islam links personal salvation to serving others. One can receive Allah's reward in the Hereafter only if one has done something to alleviate the sufferings of mankind. According to another *hadith* on the Day of Judgement, Allah will say to a person, "*I was ill, but you did not come to nurse Me.*" The man will reply, "*Allah, You being the Lord of the universe, how can You be ill?*" Allah will answer, "*Such and such servant of Mine was ill. Had you gone there, you would have found Me there with him.*" Then Allah will say to another person, "*I was hungry, but you did not feed Me.*" The person will reply, "*Allah, You are the Lord of the worlds, how could You go hungry?*" Allah will say, "*Such and such of myservant came to you, but you did not feed him. Had you done so, you wbuld have found Me with him*." Then Allah will say to yet another man, "*I was thirsty, and you did not give Me water to drink.*" That person will also say, "*Allah, You are the Lord of the worlds, how could You be thirsty?*" Allah will say, "*Such and such servant of Mine came to you, but you did not give him water to drink. Had you offered him water, you would have found Me there with him.*" From this, we learn the Islamic principle that if someone wants to find Allah, he shall first have to make himself deserving of this by helping the less fortunate and the needy. This act becomes a means of spiritual progress for him. And there is no doubt about it that it is only those people who have elevated themselves spiritually, who will find Allah. This culture of mercy and compassion approved of by Allah is not limited to human beings, but extends to all other creatures too. One who is cruel to Allah's creatures risks depriving himself of Allah's mercy.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for Teachers
- realise that great knowledge cannot be acquired without great scarifice
- appreciate that in order to acquire knowledge one has to sit in the company of the learned. Books, of themselves, are not sufficient
- discover that Allah bestows knowledge and understanding consonant with ones respect, humility, self sacrifice and obedience to teachers
- understand that Allah only makes those who are respectful to their teachers the means of guidance for the people of the world. The proud are never used to guide mankind.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Teachers
- complete a word sellection excercise
- learn a new *Ayah* and a new *Hadith*
- search for words in a 'Word Ring'
- read a short story reflecting the virtue of respect for Teachers
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- complete a picture puzzle for enjoyment
- complete a second picture puzzle for enjoyment
- decipher a coded message and rewrite it
- learn a few sayings regarding Respect for Teachers

LESSON 1

Respect

RESPECT FOR TEACHERS

Read and explain the following. **T**

Allah commands respect and obedience to teachers.
Special respect and obedience is due to those who teach Islam.
Respect is compulsory even to teachers who are not Muslims.

Children must obey their teachers in all that is good and righteous.
Teachers who ask their students to worship others besides Allah or to commit any evil act must not be obeyed.

Respect for teachers includes the following:

- To show love and gratitude to them.
- To speak to them respectfully.
- To do only that which pleases them.
- To refrain from disobeying them.
- To follow their instructions carefully.
- To be humble before them and

Vocabulary

righteous
includes
following
gratitude
pleases
refrain
instructions
carefully
humble
display
avoid
expression
attentively
disturbance
ignore
backbite
advice
suggestions
assist
chores
successful
gain
wisdom

never to display pride.
To avoid any disrespectful expression towards them.
To listen attentively to them.
Never to cause a disturbance while they are teaching.
Never to ignore them when the speak.
Never to make fun of them or backbite about them.
To offer advice and suggestions to them when it is needed.
To correct them respecfully if they make a mistake.
To assist them when they need help and to do chores for them.
To pray for them.

A child who is disrespectful and disobedient to his teacher will never be successful.
A child who is proud will not gain much.

Allah gives wisdom and understanding only to those children who are respectful to their teachers.

Colour-in the correct word/s in green. C P

Allah commands us to be respectful disrespectful to teachers..

Special respect is due to those who teach Islam sport .

Respect is is not compulsory to teachers who are not Muslims.

Teachers who ask their students to to do wrong must must not be obeyed.

We must speak disrespecfully respectfully to teachers.

We must listen attentively ignore them when they speak.

We must correct them respecfully remain silent if they make a mistake.

A child who is disrespectful to his teacher will never be be successful.

A child who is proud will not gain gain much.

Allah gives wisdom and understanding only to those children who are respectful to their teachers very clever .

ACTIVITIES

Qur'an

Allah ﷻ has declared:

...describing the correct attitude of Prophet Musa [a] towards his teacher Khidr [a] *"(Musa) said, 'You will find me, if Allah so wills, patient and I shall not disobey you in any way'."*

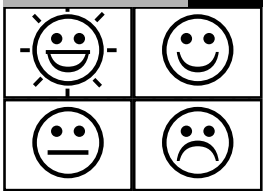
Hadith

Our beloved Prophet Muhammad ﷺ said:

"Be most humble and respectful to persons from whom you receive knowledge."

"I have been sent only as a teacher."

Comments T



Search for the following words in the 'Word Ring'. Thereafter use them to construct a sentence. Can you see any other words in the ring? **C P**

teacher	respect	obedient	Islam
love	humble	help	success

obedienteachislamploverbhumblepsshelpsuccessteacherryrespectacle

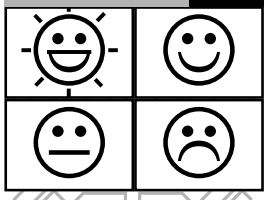
.....

.....

Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

Hadrat 'Abdullah bin Abbas [r] was the young cousin of the Noble Prophet Muhammad [s]. He is famous as being one of the most learned scholars of Islam and became known all over the land as *Hibr al-Ummah*, 'The Most Learned Man of Islam'. Wherever he went people would call out, "*Here comes Bahr al-Ulum, 'The Ocean of*

Comments **T**



Knowledge'," for when he spoke it seemed that he had so much knowledge as would fill an entire ocean. People would rush to sit at his feet and learn from him about the teachings of the Holy *Qur'an* and the life of the beloved Prophet [s] of Allah. But how did he acquire such great knowledge. Well, here is the story that 'Abdullah himself tells.

After the passing away of the Holy Prophet [s], I said to an *Ansari* friend of mine who lived in Madinah. "*The Prophet [s] is not with us anymore and we have not heard everything that he has taught. But a large number of his Companions [r] are still alive. They were the ones who heard his every word and who learnt directly from him. Let us go to them and learn more about Islam*."

P C

Vocabulary

learned
.....
scholar
.....
acquire
.....
pass away
.....
directly
.....
hesitant
.....
journey
.....
discouraged
.....
arrive
.....
shawl
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inconvenience
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continued
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flock
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wiser
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perseverence
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sacrifice
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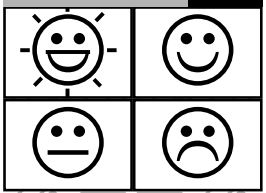
Comments **T**



My friend was hesitant because of the difficulty he knew we would have to go through. At that time the Companions [r] of the Holy Prophet [s] had spread all over the vast lands of Islam and were living in cities and towns that were hundreds of kilometers apart. I too knew that it would require long, difficult journeys from one city to the next to meet all the Companions [r] and learn from them, but I was not discouraged. I set out at once and over the years of travelling that passed I met every person who was supposed to have heard something from the Prophet [s].

Sometimes, it so happened that when I arrived at the house of a Companion [r] of the Prophet [s] I found him asleep. So I spread my shawl at the gate and sat waiting. Often I would wait for such a long

time that my face and body would get covered with dust, but I kept sitting till they awoke. Some of the Companions [r] would say to me, "*But 'Abdullah, you are the beloved cousin of the Prophet [s]! You could have sent for us! Why did you take the trouble of travelling for so many days.*"

I said to them, "*I must come to you, for I am a student and you are my teachers.*"

Then some of them would ask me how long I had been waiting at their doorstep and I would reply that I had been sitting there for a very long time.

They would say, "*What a pity! You could have awakened us from our sleep*," but I would reply again, saying, "*I do not like to disturb you for my own sake*. *A stu-*

dent should not cause his teacher any inconvenience."

And so I continued travelling all over, from one city to the next and from one teacher to the next, till a time came when people began to flock to me to learn about Islam and the life of the Noble Prophet Muhammad [s].

My *Ansari* friend realised at the end that he had made a terrible mistake by not joining me. He would say, "*'Abdullah has surely proved himself to be much wiser than me.*"

And so 'Abdullah [r] spent his entire life teaching Islam to all the people of the world for Allah had given him great knowledge. But this was so because of his patience and perseverence and especially his great respect for his many teachers. Allah

gives the knowledge of Islam only to those who are willing to sacrifice everything else for it and are especially respectful to their teachers.

The knowledge of Islam is a guiding light and pride and disrespect are evil darknesses. And where there is darkness there can never be light.

From this story we have learnt :

- The greatest knowledge is the knowledge of Islam.
- Great knowledge cannot be acquired without great scarifice.

- The greatest teacher was the Holy Prophet [s] and thereafter his Companions [r].
- In order to acquire knowledge one has to sit in the company of the learned. Books, of themselves, are not sufficient.

- A student must not cause any inconvenience to his teachers.

- A student is obliged to go to the teacher for knowledge and not expect the teacher to come to him.
- Being the relative of an important personality does not give you any special privilege as a student.

- Allah bestows knowledge and understanding consonant with ones respect, humility, self sacrifice and obedience to teachers.

- Allah only makes those who are respectful to their teachers the means of guidance for the people of the world. The proud are never used to guide mankind.

- The knowledge of Islam is a guiding light and pride and disrespect are evil darknesses. And where there is darkness there can never be light.

AN IMPORTANT POINT TO REMEMBER

Knowledge is connected in Islam with worship. The acquiring of knowledge is worship, reading the *Qur'an* and pondering upon it is worship, travelling

T P

to gain knowledge is worship. The practice of knowledge is connected with ethics and morality - with promoting virtue and combatting vice, enjoining right and forbidding wrong.

Knowledge is pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice.

The main purpose of acquiring knowledge is to bring us closer to Allah. It is not simply for the gratification of the mind or the senses. It is not knowledge for its own sake or science for its own sake. Knowledge accordingly must be linked with values and goals.

One of the purpose of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and shamelessness in the reckless pursuit of higher standards of material comfort.

Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake.

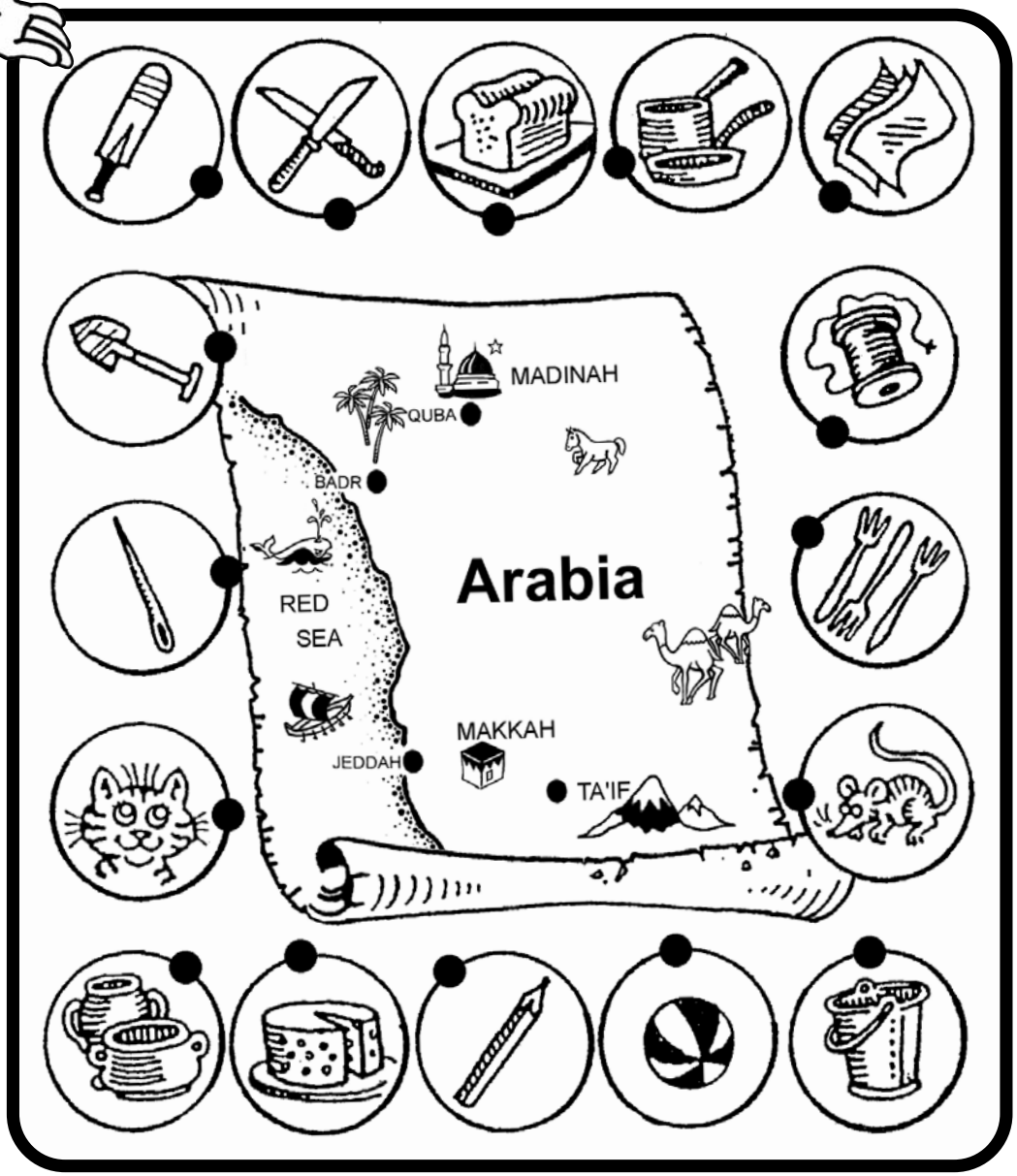
The *Qur'an* is our most important link with reality. It is essential therefore to acquire a knowledge of the *Qur'an* and its essential guidance. We need to have a knowledge of the *Sunnah* of the Prophet Muhammad [s] too. This is because his *Sunnah* is the practical method or path for implementing Islam. The *Sunnah* includes what the noble Prophet [s] said, what he did and what he agreed to. We also need to have a knowledge of the *Shari'ah* or the Islamic Moral and Legal System which regulates man's actions. We need to know its purposes and how it categorises life's transactions, that is, what is lawful and what is unlawful and the principles and values that govern each.

Knowledge or *'ilm* refers primarily to the Islamic fields of knowledge, such as Tafsir (Qur'anic Exegesis), Fiqh (Islamic Jurisprudence), and Kalam (Islamic Scholastic Theology). One effect of the claim now made by many people that modern disciplines such as engineering and business studies also count as *'ilm* is that the traditional disciplines are being neglected, with the result that the Muslim world is losing its spiritual and intellectual leadership. Muslims therefore have to remind themselves that to seek true knowledge is not simply recommended, it is an obligation, for the Prophet [s] taught that "*The quest for knowledge is a duty upon every Muslim man and woman*."

ACTIVITIES

C P

Do you know where 'Abdullah bin 'Abbas [r] passed away and was buried? Well the people there loved him dearly and would call him their leader for he was their teacher. They were enemies of Islam at one time and persecuted the Prophet [s] but the kind Messenger of Allah [s] prayed for them and Allah guided them to Islam. It was through 'Abdullah bin 'Abbas that Allah gave them great knowledge of Islam too.To find the answer join the dots on the circles that go together, like 'bucket and spade', with a straight line. The answer is where the lines form the smallest triangle.



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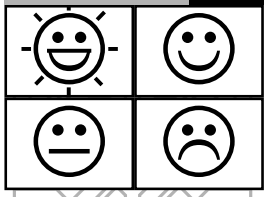


AN IMPORTANT POINT TO REMEMBER

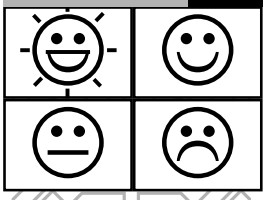
T

The the most powerful force Islam has in conquering its enemies are its good teachers. Therefore we must help and support those who teach Islam.

Circle the twelve differences between the two pictures of the teacher and his good pupils. Thereafter colour-in the two pictures.

C

Comments T



C

See if you can work out this message sent in code by a teacher to an old king. The words are spelt in reverse and read from bottom to top, right to left. Write out the message in the sapce provided below including an explanation of it as you understand.

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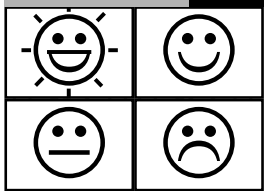
.....

Comments **T**



Below are the sayings of some famous Islamic personalities about respect for Teachers. Learn some of them. **T C**

IMPORTANT POINTS TO REMEMBER

1) *Mujahid [rh] said, "A proud or shy student cannot gain much."*
2) *Sayyiduna 'Ali [r] said, "I am a slave to the person who has taught me even a single word. He may sell me or set me free."*
3) *Yahya bin Kathir [rh] said, "Knowledge and easy living cannot go hand in hand."*
4) *Imam Shafi'i [rh] said, "A student who learns half-heartedly and ungratefully can never succeed. A student who is humble and hard-living often reach es his goal."*
5) *Mughirah [rh] said, "We revered and feared our teacher, Hadrat Ibrahim [rh], more than even the kings of our times."*
6) *Imam Abu Yusuf [rh] said, "I have heard from emi nent people that a student who does not respect his teacher is never successful."*

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word sellection excercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- searched for words in a 'Word Ring' ☐
- read a short story ☐
- found suitable one word meanings ☐
- completed a picture puzzle ☐
- completed a second picture puzzle ☐
- deciphered a coded message and rewrote it ☐
- learnt a few sayings ☐

How does my teacher
rate my performance in this lesson ?

☐ ☐ ☐ ☐

lesson 2

OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for Neighbours
- discover that it is the duty of a Muslim to honour, respect and help neighbours even if they may be wicked
- understand that a Muslim preaches Islam through his own personal conduct and behaviour
- realise that a neighbour is not just the person who lives next-door to you or in your own neighbourhood. A fellow student, fellow worker or even your fellow traveller on a journey are all regarded as your neighbour
- appreciate that none can be true Muslim unless he fulfills the rights of a neighbour.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Neighbours
- match the correct pairs between two columns
- use a mirror to read hidden key messages
- learn a new *Ayah* and a new *Hadith*
- read a short story reflecting the virtue of respect for Neighbours
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- identify the words that describe good neighbourliness
- draw a picture of a neighbour and his house
- List the distinctive qualities of good and bad neighbours
- complete a verse of the Holy *Qur'an*

LESSON 2

Respect

RESPECT FOR NEIGHBOURS

Read and explain the following. **T**

Allah commands respect and concern for neighbours.
A Muslim must always help his neighbour.
A Muslim must never cause harm to his neighbour.
A Muslim must be kind and helpful to his non-Muslim neighbours too.

A neighbour is not just the person who lives next-door to you or in your own neighbourhood. A fellow student, fellow worker or even your fellow traveller on a journey are all regarded as your neighbour.

Respect for neighbours includes the following:

To greet him warmly.
To smile at him with a cheerful face.
To help him if he asks for help.
To lend him if he needs a loan.
To show concern if he is dis-

Vocabulary

righteous
includes
following
gratitude
pleases
refrain
instructions
carefully
humble
display
avoid
expression
attentively
disturbance
ignore
backbite
advice
suggestions
assist
chores
successful
gain
wisdom

tressed.
To nurse him when he is ill.
To feed him when he is hungry.
To attend his funeral if he dies.
To congratulate him if he meets any good.
To sympathise with him if any calamity befalls him.
Not to block the sunshine and air by raising your building high without his permission.
Not to disturb or cause him trouble.
Not to embarrass him.
To give him a share when you buy fruits, and if you are not able to, then to bring what you buy quietly and not to allow the children to take them out for him to see.
Not to boast about what you have in front of him.

No one can be true Muslim unless he fulfills these rights of a neighbour.

Match the correct pairs by drawing a line between the two and colouring them in the same colour. C P

Column A	Column B
help him	warmly
greet him	if he is hungry
nurse him	if he dies
feed him	if he needs help
attend his funeral	if he needs a loan
lend him	when he is ill

Use a mirror to read these messages. Thereafter write them out in the space provided. C P

Allah commands respect for neighbours.

.....

.....

A Muslim must help his neighbour.

.....

A Muslim never causes harm to his neighbour.

.....

.....

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"Be kind to parents, and near family, and orphans, and the impoverished, and the neighbour who who lives close to you, and the neighbour who is is more distant."

Hadith

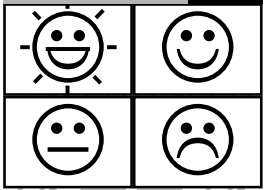
Our beloved Prophet Muhammad ﷺ said:

"So frequently did (angel) Jibra'il advise me to be kind to neighbours that I thought that he would give them a share in one's inheritance."

"None of you can be a ture believer if his neighbours passes the night hungry while he has his stomach full."

"He who causes his neighbour trouble is not a true believer."

Comments T



Read the story below and find suitable one word meanings for the words in the vocabulary list. **T**

There once lived in the city of Jilan, in Iraq, a great Muslim saint called ‘Abd-ul-Qadir Jilani [rh]. He was renowned for his piety and service to Islam and respected by all.

There lived a Jew in his neighbourhood. Whenever the great *Shaykh* offered his *Salah* or recited the holy *Qur’an*, the Jew made a tremendous racket, clashing and clattering, so as to disturb him in his prayers. The *Shaykh* bore all this nuisance with great patience. He never once uttered a single word of protest, nor did he allow anybody else to confront the Jew on his behalf.

Once, his Jewish neighbour was arrested by the police and locked up. The *Shaykh* was not aware that this had happened and for a number of days he did not hear any noise

from his neighbour. "*I wonder what has happened to my neighbour?*" he thought to himself. "*I must find out if he is well. Perhaps he has taken ill*."

And so *Shaykh* 'Abd-ul-Qadir Jilani [rh] went over to his neighbour only to discover, to his horror, that the Jew was in prison.

The *Shaykh* was very concerned indeed. He immediately hurried over to the court and appeared before the judge. Now everyone knew 'Abd-ul-Qadir Jilani [rh] and had great respect for him, and this included the judge who who rushed over to kiss the hands of the pious *Shaykh*. "*How can I be of service to you my respected master,*" he asked.

"*I am here to pay the fine of my neighbour, the Jew. I ask that you release him immediately*." To the

P C

Vocabulary

saint
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renowned
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service
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offered
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racket
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bore
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nuisance
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uttered
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protest
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confront
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behalf
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arrested
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aware
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concerned
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appeared
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release
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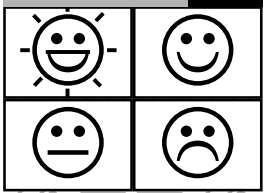
Comments T



P C

Vocabulary

surprised
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behaviour
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apologised
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tormenting
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pleased
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arrest
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avenging
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duty
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honour
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assistance
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impressed
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noble
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testify
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personal
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bitter
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conquered
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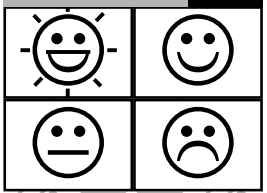
Comments T



relief of the *Shaykh* the Jew was set free.

The Jew was very surprised by the kind behaviour of ‘Abd-ul-Qadir [rh]. He went over and apologised for all the trouble he had caused him in the past. “*I have been tormenting you for a long time and disturbing you in your prayers. You should have been very pleased over my arrest. But instead of avenging the trouble I caused you, you came to my rescue. Please forgive me. I shall never be a nuisance again*.”

Shaykh ‘Abd-ul-Qadir [rh] smiled and said, “*I have not done anything special. It was my duty to help you as my neighbour. In fact Allah commands us to honour, respect and help our neighbours. I am rather sorry that I did not come to your assistance earlier*.”

The Jew was so impressed by the teachings of Islam and the noble behaviour of its followers that he recited the *Shahadah* there and then, "*Ash-hadu al-la ilaha illa-llahu wa ash-hadu anna Muhammadan 'abduhu wa rasuluh*. *I testify that there is no god except Allah and I testify that Muhammad is His servant and messenger.*" And with that he accepted Islam as his way of life.

Such was the excellent character displayed by the Muslims of that time who by there personal example taught mankind the beautiful religion of Islam. Through good character and kind behaviour the hearts of the most bitter enemies are quickly conquered.

From this story we have learnt : T

- Piety and service to Islam bring great respect and admiration.
- The pious are always patient and forgiving towards the sinful.
- The pious are always concerned about the wellbeing of others, including the sinful.

- It is the duty of a Muslim to honour, respect and help neighbours even if they may be wicked.

- A Muslim repels the harm done to him with good.
- A Muslim preaches Islam through his own personal example.
- Through good character and kind behaviour the hearts of the most bitter enemies are quickly conquered.

Colour the words that correctly describe a good Muslim neighbour in blue & those that do not in red. C P

pious

vengeful

kind

forgiving

nuisance

patient

uncaring

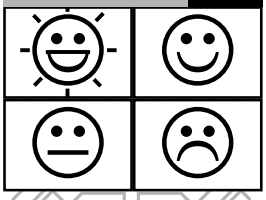
selfish

caring

peaceful

Draw a picture of your neighbour's house. Include your neighbour and his children too. **C**

Comments **T**

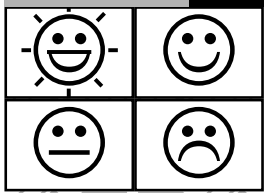


Look at the two types of neighbours depicted in the pictures below. Why are they so very different. List the distinctive qualities of both. Then colour-in! **C P**

polite

quarrel-some

Comments **T**



Ask your parents or elder siblings to help you complete the following *Ayah* & *Hadith*. **P C**

"Be ..... to parents, and near family, and orphans, and the ....., and the ..... who who lives close to you, and the ..... who is is more distant."

(*Nisa', 4:36*)

"He who causes his ..... trouble is not a true believer."

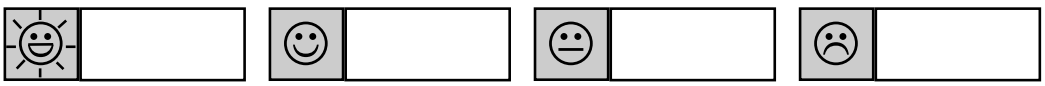
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- matched the correct pairs ☐
- used a mirror to read invereted sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified the correct words ☐
- drew a picture ☐
- distinguished the qualities of neighbours ☐
- completed an *Ayah* & *Hadith* ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about the Islamic teachings regarding respect for Hosts & Guests
- realise that visiting others and receiving guests is a time when the best of manners are on display
- understand that the guest has rights over the host and vice-versa
- discern that Allah loves and honours those who honour their guests and hosts
- discover that in the example of the Prophet Muhammad [s] and his Companions [r] we have the best example of good character and manners
- appreciate that self sacrifice is the surest sign of true virtue and piety

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about respect for Hosts & Guests
- complete a series of sentences using a word list
- learn a new *Ayah* and a new *Hadith*
- list a few duties towards hosts and guests
- read a short story reflecting the virtue of respect for Hosts
- find suitable one word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- complete a colouring-in exercise for fun
- identify the differences between two pictures for fun
- find out about the supplication for the host and write it in Arabic with the English translation

LESSON 3

Respect

RESPECT FOR HOSTS & GUESTS

Read and explain the following. **T**

Allah commands us to be hospitable.
A Muslim therefore is always friendly towards visitors and he always shows respect to his guests.
Even when visiting others, a Muslim shows utmost respect to his host.
Visiting others and receiving guests is a time when the best of manners are on display, both on the part of the host and on the part of the guest.
The guest has rights over the host and, similarly, the host has rights over the guest.

In showing respect to a guest a Muslim has many duties.
These are some :

Welcome the guest at the door with a smiling, friendly face.

Greet the guest first with *As-Salamu 'Alaykum*, 'Peace be upon you!'.

Vocabulary

hospitable
display
refreshing
enquire
personally
indulge
preference
bidding
accompany
afar
continuing
provision
inform
seek
welfare
tasteful
appropriate
boisterous
humble
demands
nuisance
interfere
arrangements
requires
politely
moderately
sufficient
criticise

Vocabulary

disagreeable
assist
inconven-
ience
insist

Seat the guest and make him feel as comfortable as possible.
Serve the guest tasty snacks or meals and refreshing drinks without asking him if he would like to have something because he may feel embarrased to accept your offer.
If you see that he is enjoying the meal serve him more of the same.
Do not force the guest to have more than he is comfortable with.
Do not stare at the guest while he is eating.
Enquire if he has any other needs like visiting the restroom.
Sit with your guest and attend to him personally.
While having meals indulge in light conversation.
Do not sit in silence nor leave your guest by himself.
If you have two or more guests treat them equally.

Give preference to the guest over the housefolk.

Never cause the guest to feel uncomfortable or unwelcome.

When bidding farewell to the guest accompany him to the door of the house.

If the guest is from afar then host him for at least three days and three nights.

If the guest is continuing a journey then give him at least that much provision to take with which will last for a day and a night.

A Muslim always displays the best of manners when guests are in his home.

In showing respect to a host a Muslim has many duties.

These are some :

Inform the host of your visit if you are able to

When arriving seek permission to

enter his home by knocking thrice.

If asked who it is give your full name and do not simply say "*Me!*".

When entering the home of the host greet him with *As-Salamu 'Alaykum*, 'Peace be upon you!'.

Ask the host about his welfare and that of his family too.

It is a good habit to give a tasteful and appropriate gift to the host.

Do not be boisterous and loud in the house of the host. Be humble and polite.

Do not make any demands on the host nor make a nuisance of oneself.

Do not interfere with the arrangements in the home of your host.

If you do require something then ask politely. Never be demanding.

If food is served to you then eat

moderately.

If a few different dishes are served then at least taste them all if you are unable to eat them all.

The guest should leave a little food over in the serving trays so that the host does not think that the food was not sufficient. This may embarrass the host.

The guest must never criticise the food or the home of his host.

If the guest finds that some food may be disagreeable then he should leave it and eat something else. He does not have to force himself to eat the food.

The guest should not invite others who have not been invited by the host.

The guest should assist his host if help is required in the home.

The guest should not stay for so long as to cause his host inconvenience.

If the guest is invited to stay at the house of the host then he should try not to stay for more than three days, unless his host insists.

When leaving, the guest must pray for the mercy and blessings of Allah for his host.

A Muslim always displays the best of manners when visiting others.

Allah loves those who fulfill the rights of their guests and hosts.

Allah has promised *Jannah* to those who fulfill the rights of their guests and hosts.

ACTIVITIES

Complete the sentences using the list below. **C P**

moderately	manners	inconvenience	respect	
knocking	Allah	meals	friendly	drinks
silence	friendly	door	leave	uncomfortable
gift	guests	humble	polite	hosts pray
Me	equally	stare	criticise	

..... commands us to be hospitable.

A Muslim is always shows utmost

..... towards his guests and hosts.

Visiting others and receiving guests is a time when the best of ..... are on display.

Always welcome the guest at the door with a ..... face.

Serve the guest tasty ..... and refreshing ..... .

Do not ..... at the guest while he is eating.

Do not sit in ..... nor ..... your guest by himself.

If you have two or more guests treat them ..... .

Never cause the guest to feel ..... .

When bidding farewell to the guest accompany him to the .....

Always seek permission to enter the home of your host by ..... thrice.

If asked who it is give your full name and do not simply say "*.....!*".

It is a good habit to give a

Qur'an

Allah ﷻ has declared:

"Has the story reached you of the honoured Guests of Ibrahim? Behold, they entered His presence, and said, 'Peace (be upon you)!" He replied, 'Peace (be upon you too),' and thought, 'These seem to be strangers'." Then he turned quickly to his household, brought out a fatted calf, and placed it before them saying, 'Will you not eat?' "

Hadith

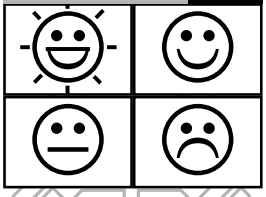
Our beloved Prophet Muhammad ﷺ said:

"He who believes in Allah and the last day should honour his guest. Provision for the road are what will suffice for a day and night. Hospitality extends for three days - what goes beyond that is charity. And it is not allowable that a guest should stay till he makes himself an encumberance."

"When one goes to his brother Muslim's house and takes meals there, then he should pray for the mercy and blessings of Allah for him. This is the (best) gift to him."

"One should welcome his guest by coming out of his door, and while bidding farewell He should accompany him to the door of the house."

Comments

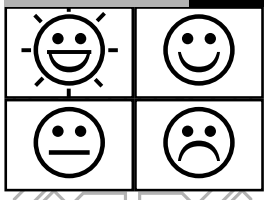


..... to the host.
Be ..... and ..... in the house of the host.
If food is served to you then eat ..... .
The guest must never ..... the food or the home of his host.
The guest should not stay for so long as to cause his host ..... .
When leaving, the guest must ..... for the mercy and blessings of Allah for his host.
Allah loves those who fulfill the rights of their ..... and ..... .

A Muslim has certain duties towards the host as well as the guest. List a few in the appropriate column. **C P**

Duties to the HOST	Duties to the GUEST

Comments **T**

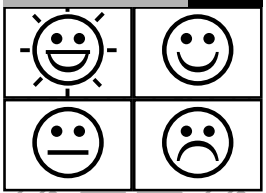


Duties to the HOST	Duties to the GUEST

Read the story below and find suitable one word meanings for the words in the vocabulary list. T

The Sahabah [r], the Companions of the Holy Prophet Muhammad [s], were the best of all believers. They had achieved such a high standard of piety and virtue that it would be almost impossible for us to emulate in our time. In fact, we would be

Comments T

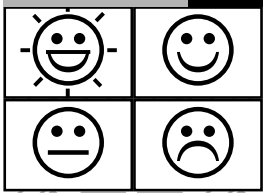


P C

Vocabulary

achieved
standard
piety
virtue
impossible
emulate
fortunate
resemble
admirable
self-sacrifice
satisfy
noble
disappoint
request
faithful
entertain

Comments T



very fortunate if we could resemble them, even in a very small way. They had many admirable qualities, but of all these, self-sacrifice was the greatest.

Once, a man came to the beloved Prophet Muhammad [s] and complained of hunger and thirst. "*O Prophet of Allah, I have not eaten for many days. Please do give me something to satisfy my hunger and thirst!*"

It just so happened that on that very day the Prophet [s] had nothing in his home to feed the man. Now, it was the noble habit of the blessed Prophet [s] never to disappoint any one who came to him with a request and so he turned to his faithful Sahabah [r] and asked, "*Would anybody entertain him as a guest tonight on my behalf?*"

One of the Companions [r] replied eagerly, "*O, Prophet of Allah, I will be honoured to do just that.*"

The man was delighted and the two set out towards the Sahabi's [r] home. When they reached the house, the Sahabi [r] called his wife to one side and said, "*We are indeed blessed today to have a guest in our house. This man is a friend of the Holy Prophet [s]. We will entertain him as best we can, and we will not spare anything in doing so.*"

The wife seemed very worried indeed as she replied, "*By Allah! I have no food in the house my dear husband, except a little that I kept aside which may be just enough for the children*."

Without hesitating the Sahabi [r] instructed, "*You lull the children to*

P C

Vocabulary

behalf
.....
eagerly
.....
delighted
.....
spare
.....
hesitating
.....
instructed
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lull
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pretend
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aware
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continue
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concern
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regard
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recite
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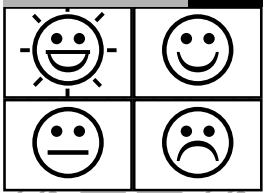
Comments T



sleep without feeding them, while I sit with the guest over the small meal. When we start eating, put out the lamp pretending to set it right, so that the guest may not become aware of my not sharing the meal with him."

And so the Sahabi [r] sat his guest down for the meal. His wife brought in a small plate of food and placed it infront of them. It was steaming hot and smelt delicious. Then, just as they had planned, the Sahabi's [r] wife put out the lamp as she pretended to set it right. "*O dear! How clumsy of me*," she said. "*Well, I guess you will have to continue without the lamp. Enjoy your meal!*" and with that she left the room.

The plan worked out nicely, and the whole family, including the children, stayed hungry only to allow for the guest to eat to his fill. Such was

their concern and regard for their guests. It was over this very incident that Allah revealed the following verse,

> "*They (ie. the true believers) prefer others over themselves, even though they may be suffering great poverty*."

And so, to this very day, Muslims all over the world recite these verses of the Holy *Qur'an* praising the noble family who showed such great honour for their guest. Truly in the example of the Prophet Muhammad [s] and his Companions we have the best example to follow.

From this story we have learnt :

- The Sahabah [r] were the best of all Muslims and no one can reach their status.
- Those who emulate the Sahabah [r] are the most fortu-

nate of all people.

- Self sacrifice is the surest sign of true virtue and piety.
- Never disappoint those who come to you with a request.
- Never delay in addressing the needs of the hungry and destitute.
- Be ever eager to do good deeds.

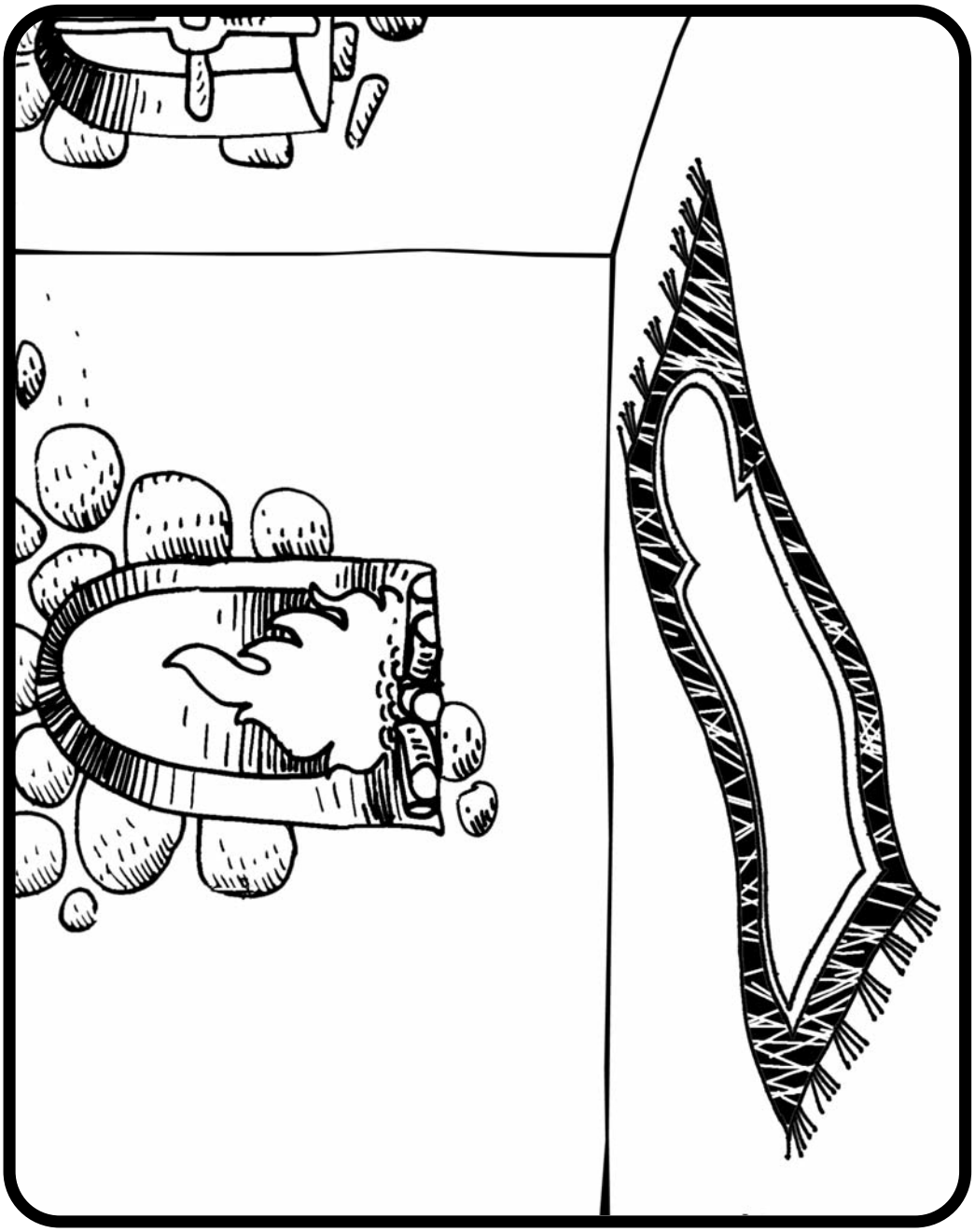
- Entertain the guest to the best of your abiltity.
- Give preference to the guest over the housefolk.
- Make the guest feel comfortable and uninhibited.
- Give the guest the best that you have.
- Feed the guest to his fill.
- Allah loves and honours those who honour their guests.

- In the example of the Prophet Muhammad [s] and his

Companions we have the best example of good character and manners.

C

Draw pictures of youself entertaining guests on a seperate piece of paper as well as the food and drinks you serve them. Cut out the pictures and paste them on the background provided below. Then colour it all in



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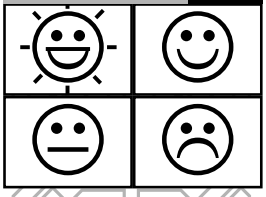
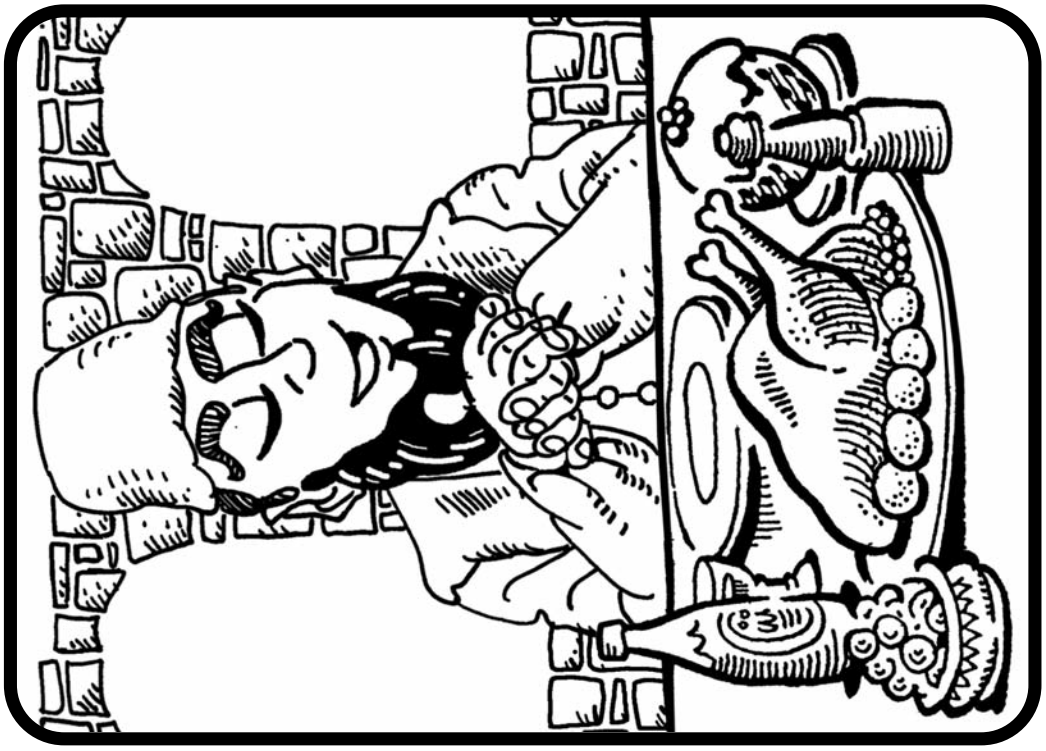
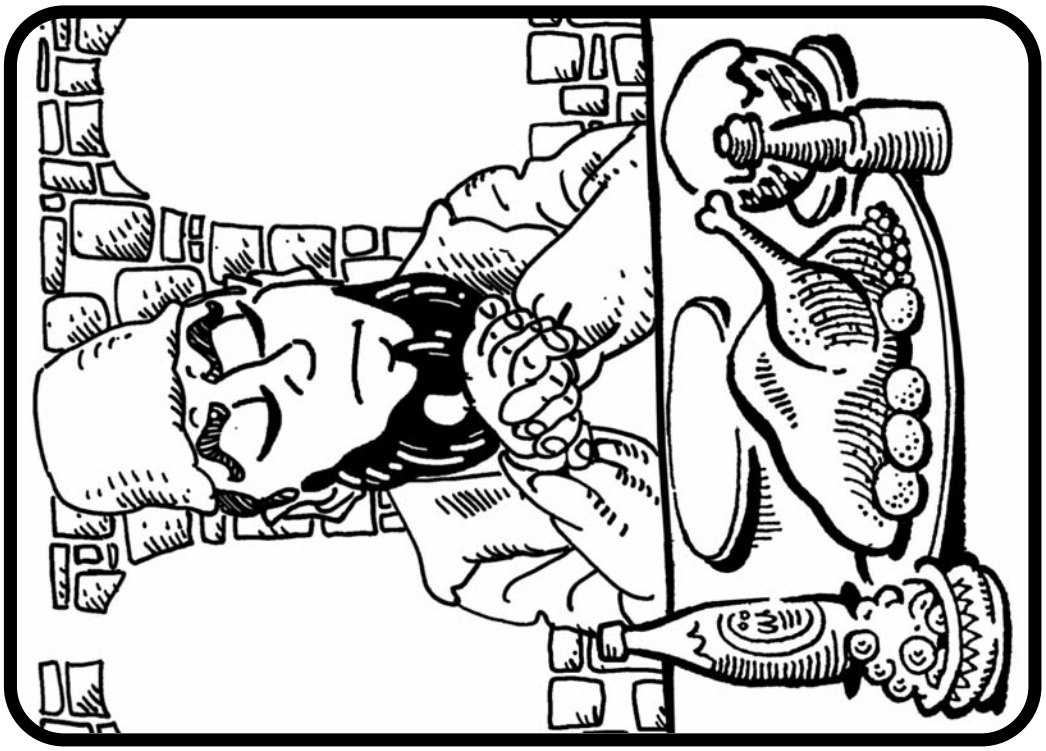


C P

This guest has been entertained in a most wonderful way. There are fourteen differences between the two pictures of the guest enjoying the hospitality offered to him. Can you find them? Colour in the top picture.

Do you know the *Du'a'* to be recited by the guest for his host? Find out what it is and write it down in Arabic with its English translation in the space provided.





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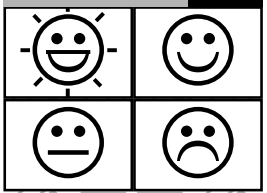


The *Du'a'* to be recited by the guest for the host is:

.....

.....

The English translation of the *Du'a'* is:

.....

.....

.....

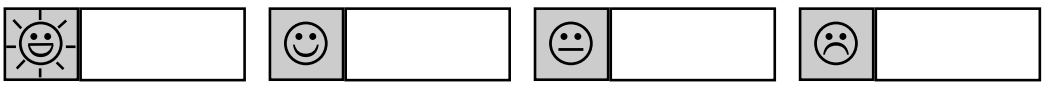
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed sentences using a word list ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listed a few duties towards host & guests ☐
- read a short story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a colouring-in exercise ☐
- identified the differences in two pictures ☐
- found out about a supplication ☐
- written a du'a' in Arabic & its translation ☐

Comments T

How does my teacher
rate my performance in this lesson ?



FIQH
islamic law

بسم الله الرحمن الرحيم

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T P

Tayammum

Tayammum is a practice of special significance in Islam. The primary significance of ablution and bathing is religious and the aspect of hygiene is a matter of secondary importance. These practices have been enjoined upon us as religious duties in order to prepare ourselves physically and mentally for the performance of the main duty (*salah*). Allah has directed us to perform *Tayammum* in case water is not available or we are unable to make use of it. This practice is meant to retain the spiritual value of *wudu*' (ablution) as a means of distracting us from the mundane activities of life and directing us towards Allah. The question may be asked why pure sand has been recommended for purification. The answer is that after water the next most easily available thing in the world is sand. Secondly, its use reminds a man of his birth and his abode in the grave. Moreover, its wiping over the face and hands strikes at the very root of man's vanity and pride and inculcates in him a spirit of humility.

Zakah

By *Zakah* is meant that fixed amount which is subtracted at the end of each year by affluent people. In this way the remaining wealth is purified. By one part of it being given to the cause of Allah, the rest is rendered lawfully usable for the almsgiver. Deducting *Zakah* from one's earning is a material acknowledgement of the fact that the actual giver is Allah. Since the giver is Allah, the recipient is duty bound to spend it in His cause. The law of *Zakah* is to take from those who have wealth and give it away to those who do not. This rotation of wealth is a way to balance socia inequality. In this way the wealthy are reminded of what is due from them to those who are less well-favoured in life or who are totally destitute. *Zakah* is an important part of the Islamic code of ethics. On the one hand, *Zakah* purifies the giver of feelings like miserliness and selfishness, and generates the spirit of generosity and humanitarianism. On the other hand, the receiver also benefits in the sense that he begins to consider others as his brothers and well-wishers. Thus his heart is not corroded with feelings of jealousy or

revenge towards them. Instead, feelings of love and respect are born within him for them. Since Zakah is given for the cause of Allah, its most important value is that of an act of worship. True, it is distributed among the people, but in its essence it becomes a means of linking the giver with Allah, of bringing man closer to Allah. *Zakah* in spirit is an act of worship, while in its external form it is the carrying out an act of social service.

Sawm

The Qur'an declares the primary purpose of fasting is that, "*...you may learn taqwa...*". The word *taqwa*, for which there is no precise equivalent in English, refers to the immediate consciousness that Allah is watching one's acts. Those who have carried out the Ramadan fast know how much one's other acts of worship improve as one's awareness of Allah progressively grows through fasting. Fasting awakens in man the feeling of gratefulness. The temporary deprivation of food and water emphasizes the importance of these mundane things as divine blessings. Then when he partakes of food and water after having experienced hunger and thirst, he can feel how truly precious the food and water provided to him abundantly by Allah is. This experience increases manifold his feelings of gratitude to Allah. Fasting produces moral discipline within man. By restricting the basic things he desires, the devotee is trained to lead a life of self-restraint and not of permissiveness. What the speed-breaker does for the speeding motorist, fasting does for the devotee. By having a curb put on his various desires for one month at a time man is trained to lead a life of self- restraint for the whole year, making no attempt to exceed the limits set by Allah. What man does by fasting is engage himself more and more in the remembrance and worship of Allah, and in the recitation of the *Qur'an*. Thus fasting serves as a strategy to increase the efficacy of worship. In this way Allah accepts our worship in its heightened form. Fasting is, in short, a training course. Its purpose is to place man on a special spiritual plane for one month so that he may be better able to lead the life of a true devotee of Allah and a true lover of

humanity.

Hajj

Hajj, pilgrimage, is an act of worship. It is obligatory only for those who are in good health and who can afford to perform it. The indigent and the sick or disabled are excused. In order to perform *Hajj*, the individual leaves his home for Hijaz, Makkah and Madinah. On entering Makkah he goes to the *Ka'bah* to perform its circumambulation. Then he does a brisk walk (*Sa'iy*) between the two hillocks Safa and Marwah, halts at Arafah, casts stones at the *Jimar*, then sacrifices an animal. These are the main rites of *Hajj* performed in the month of *Dhul Hijjah*. *Hajj* is a symbolic expression of man's full surrender before his Lord. Through the acts which make up *Hajj* the servants of Allah make a covenant of giving themselves entirely up to their Creator. Their lives will revolve around Allah alone. They are prepared to make any kind of sacrifice for the Almighty. During the rites and rituals of *Hajj*, the pilgrims recall the sacrifices made by the architects of the *Ka'bah* - the Prophet Ibrahim [a] and his son Isma'il [a]. The pilgrims also visit those historical places which relate to the life of the Prophet Muhammad [s]. They spend a few weeks in such surroundings, the scene of early Islamic history. In this way the *Hajj* becomes a means of linking the pilgrim to Allah and his messengers, and reminds him of the upright lives led by the pious servants of Allah. In effect, it creates the possibilities of live contact with the history of Islam. Over and above this, *Hajj* unites worshippers the world over. It refreshes the minds of the believers with the reality that although they belong to different races and nations, the belief in one Allah serves as a strong basis for universal unity. However diverse in upbringing they may be, and whatever the country or nation to which they belong, in respect of their being worshippers of Allah, they are all one and will always remain united. *Hajj* is in essence an act of worship, but in practice it affords many benefits affecting the entire Muslim brotherhood, one of these being national unity.

lesson 1

OUTCOME OBJECTIVES T P

- learn about *Tayammum,* dry ritual cleansing, its correct method and significance
- recognize that *Tayammum* is performed in the absence of sufficient water
- appreciate that *Tayammum* has been enjoined upon us in order to prepare ourselves spiritually for the performance of *salah*.
- discern that wiping sand over the face and hands strikes at the very root of man's vanity and pride and inculcates in him a spirit of humility
- understand revelation was revealed during specific occasions to guide the Muslims in resolving practical problems
- discover that everything that happens, no matter how insignificant, happens for a reason

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing *Tayammum*, the ritual dry cleansing
- emphasise an important point to remember
- use a mirror to read an inverted key sentence
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- identify the correct sequence of steps for *Taymmum*
- listen to a story about the practice of *Tayammum*
- identify the specific teachings being conveyed
- list the occasions when *Tayammum* can be performed
- solve a puzzle to discover a word needed to complete a key paragraph.
- solve a puzzle for enjoyment
- complete an *Ayah* of the Holy *Qur'an*

Read and explain the following. T

In case we are not able to perform *wudu'*, Allah permits us to perform *Tayammum*.
Tayammum is a ritual dry cleansing, without the use of water.

Vocabulary

Tayammum
permit
ritual
cleansing
available
strike
entire
experienced

The following may be reasons for not being able to perform *wudu'*:

- The time for *salah* may be coming to an end and there may be no water available nearby.
- One is too sick to perform *wudu'*
- The available water is too little and it is necessary to save it for drinking.

The steps in performing *Tayammum* are as follows :

1) Declare your *Niyyah* in Arabic or in your own language.

نَوَيْتُ اَنْ اَتَيَمَّمَ لِحُصُوْلِ الطَّهَارَةِ

"*I intend to performTayammum to (ritually) cleanse (myself)*."

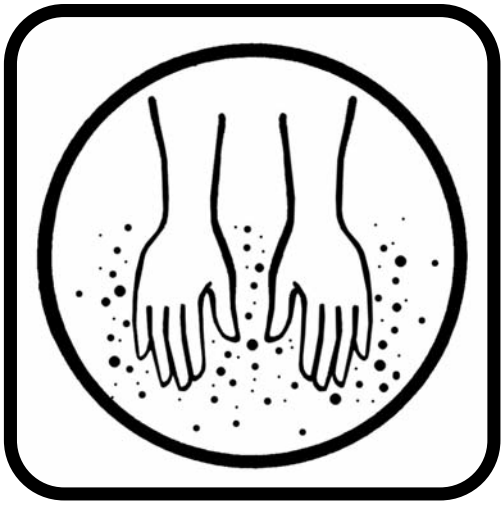
2) Thereafter say

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allah, the Beneficient, the Merciful .*"

3) Now strike both palms on clean earth, dust or stone.

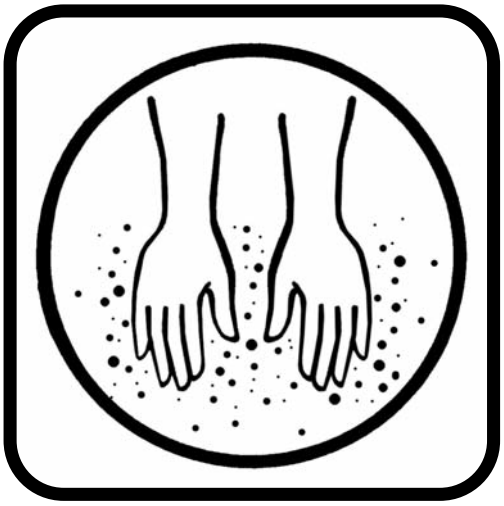
4) Blow the dust from your hands.



5) Then, wipe your entire face, from forehead to chin, with your hands , once. The sand itself must not be rubbed onto the face.

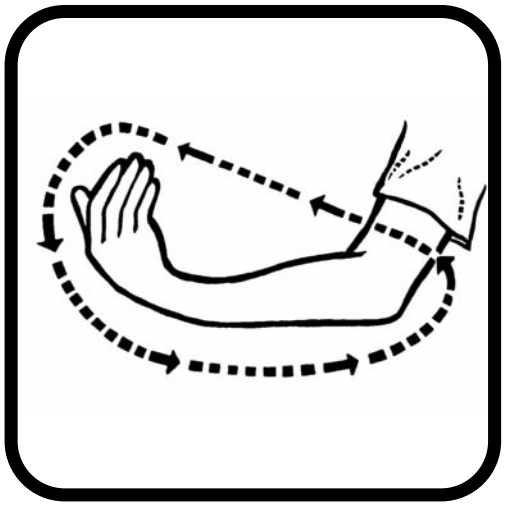
6) Strike both palms on clean earth, dust or stone again.

7) Blow the dust from your hands.



8) Then, wipe the right arm with the left hand, from the fingertips upto the elbows.

9) Wipe the left arm with the right hand, from the fingertips upto the elbows too.



10) Finally, wipe the spaces between the fingers of one hand with the fingers of the other.

Remember that no part of the face or arms must be left untouched.

All rings, watches and bangles must be removed before beginning *Tayammum*.

Tayammum must be repeated for every *salah*.

The *Tayammum* comes to an end when the reasons for making it come to an end, that is:

- When water becomes available.
- When a person recovers from his sickness.

Tayammum, like *wudu'*, also comes to an end when:

- A person passes urine and stool, or breaks wind.
- There is a flow of blood or pus from any part of the body.
- A person vomits (a mouthful).
- One falls asleep.

T P

Tayammum is a practice of special significance in Islam. The primary significance of ablution and bathing is religious and the aspect of hygiene is a matter of secondary importance. These practices have been enjoined upon us as religious duties in order to prepare ourselves physically and mentally for the performance of the main duty (*salah*). Allah has directed us to perform *Tayammum* in case water is not available or we are unable to make use of it. This practice is meant to retain the spiritual value of *wudu*' (ablution) as a means of distracting us from the mundane activities of life and directing us towards Allah. The question may be asked why pure sand has been recommended for purification. The answer is that after water the next most easily available thing in the world is sand. Secondly, its use reminds a man of his birth and his abode in the grave. Moreover, its wiping over the face and hands strikes at the very root of man's vanity and pride and inculcates in him a spirit of humility.

AN IMPORTANT POINT TO REMEMBER

C P

Use a mirror to read this message. Thereafter write it out in the space provided.

ACTIVITIES

Tayammum is a substitute for wudu'.

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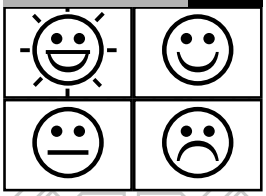
Comments **T**



ACTIVITIES

Qur'an

Allah ﷻ has declared:

"O you who believe! Approach not prayers ... in a state of ceremonial impurity, until after washing your whole body. If you are ill, or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands."

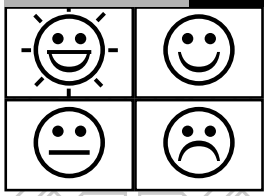
"Allah intends to make things easy for you. He does not intend to make things difficult for you."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"The most important thing in Tayammum is to strike the hand on (clean) earth, once for the face and again for both the hands upto the elbows."

Comments **T**



State whether True or False. **C P**

In case we are not able to perform *wudu'*, Allah permits us to perform *Tayammum*. ☐

Tayammum is a dry cleansing with the use of water. ☐

If one is too sick to do *wudu'* then he may do *Tayammum*. ☐

The *Niyyah* must be uttered in Arabic. ☐

A handful of sand must be wiped over the face and arms. ☐

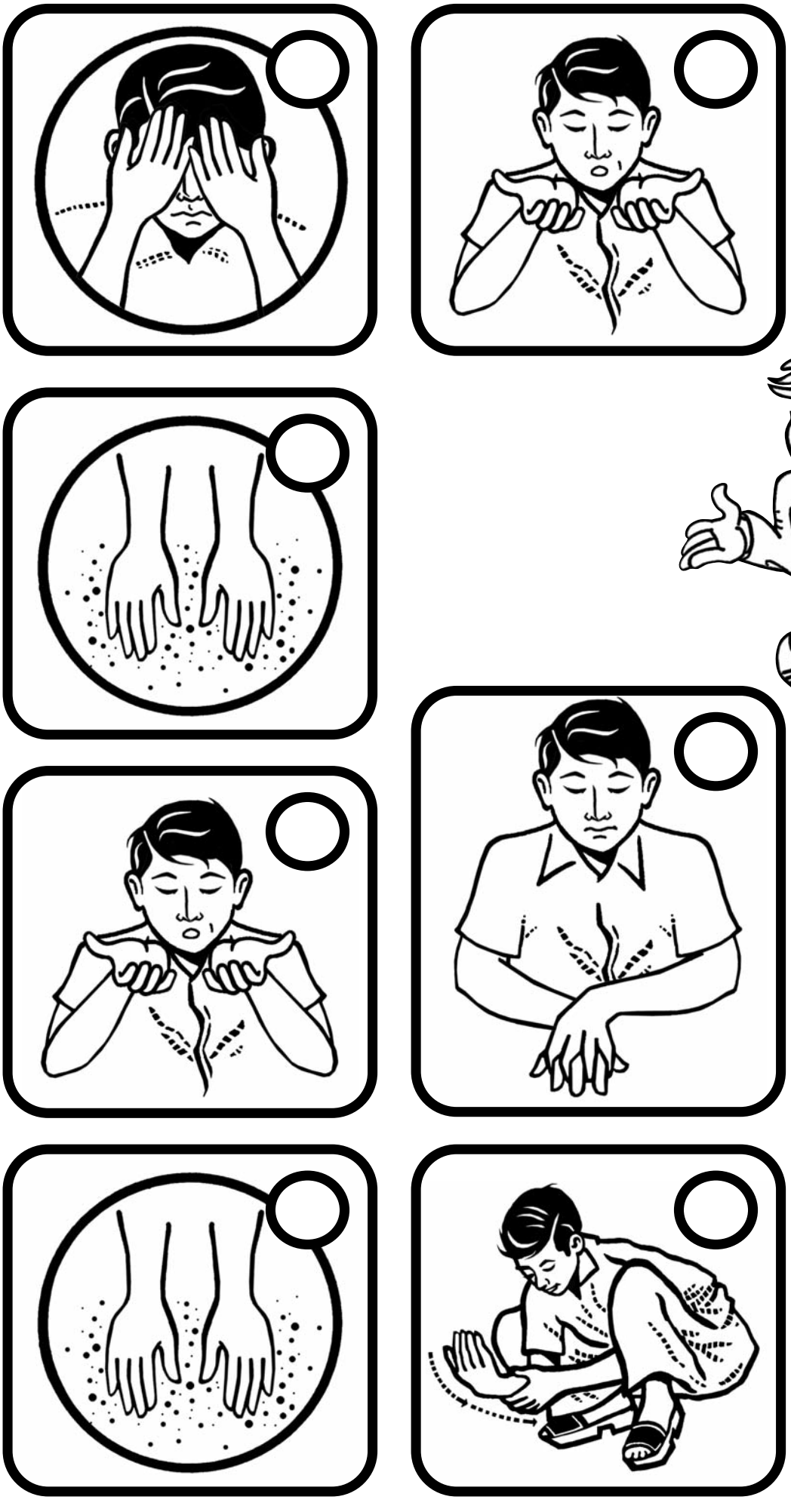
Wipe the spaces between the fingers of both hands. ☐

All rings and watches must be removed before *Tayammum*. ☐

Tayammum must not be repeated for every *salah*. ☐

Tayammum comes to an end when a person passes urine and stool, breaks wind or water is found. ☐

Below are drawings of a boy performing *Tayammmum*. Number them in their correct order and thereafter colour them in. **C P**



Comments T

P C

Vocabulary

precious

.....

tender

.....

bother

.....

dawn

.....

relieves

.....

saddle

.....

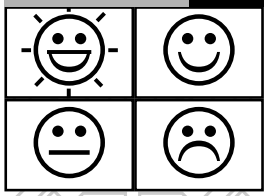
Read the following story. T

‘A’ishah [r], the beloved wife of Prophet Muhammad [s], tells us the story of their journey to Najd. She says:

I went along with the Prophet [s] of Allah on a journey and when we reached a place called Bayda’ my precious necklace broke and was lost. It was very dear to me as my sister, Asma’, had given it to me as a gift. The Prophet [s] too knew how precious it was to me and so he, along with some of his Companions [r], began to search for it. It was terribly hot at that time and we had very little water left. But because the Prophet [s] was so tender to his wives he took the trouble of searching the whole day for my precious necklace.

Now some of the other Companions [r] were becoming impatient and I

Comments T



can understand why. They came to my father, Abu Bakr [r] and said, "*Do you see what 'A'ishah has done? She has caused a tremendous bother to the Messenger of Allah [s] as well as all the others with him. None of us have enough water to have stayed here for so long. We think that you should speak to her, O Abu Bakr.*"

By then the Prophet [s] had given up his search and we rested together under the shade of our tent. My father, Abu Bakr [r], came along and seeing the Holy Prophet [s] sleeping with his head resting on my thigh began to whisper. "*My daughter, I am very upset with you. You have caused the Messenger of Allah [s] alot of trouble with this neclace. We have had to wait all along and neither is there any water here. You must forget the neclace and allow us to continue on our*

journey. We need water for the salah too."

My father scolded me but I remained silent. He did not understand how very much the Prophet [s] loved me and how he himself wished to stay and look for the necklace.

My father left and I felt terrible but all the while I remained dead still as I did not wish to disturb the Prophet's [s] sleep. I did not sleep at all. I was terribly worried for I feared that because of me many Companions would not be able to perform their *salah*. There was simply no water at that place for them to do the *wudu'*.

The Messenger of Allah [s] slept till it was dawn at the waterless place we had camped in. He opened his eyes and smiled up at me. He was

so very handsome indeed. But I knew that there was something more, and I was right.

"*O 'A'ishah, be joyous that because of you Allah has sent revelation to me,*" the Prophet [s] said. Allah had revealed to him the verses about *Tayammum*.

> *"O you who believe! Do not approach salah ... in an unclean state, until after washing your body. If you are ill, or on a journey, or one of you relieves himself ... and you find no water, then take for yourselves clean sand or earth, and rub your faces and hands with it."*

And so the Prophet [s] performed the *Tayammum* with his Companions [r] and offered the *Fajr salah* together.

Usayd bin Hudayr [r] who was one of the leaders of the people of Madinah said to my father, Abu Bakr, "*This is not the first of your blessings, O Family of Abu Bakr. Allah has guided us many times before through you*." My father felt very proud of me that day because I had been the cause of new revelation and guidance to come to the beloved Prophet [s] of Allah.

Everyone was getting their things together and preparing to continue our journey. The men and camels had rested and we were happy that soon we would be home again. The Prophet [s] came over to saddle our camel and just as it stood up I saw something sparkling in the sand under its belly. "*Could it be?*" I thought to myself. Yes, it was my necklace. This was a very good morning indeed. We had received guidance from Allah and I had found

my precious necklace. How splendid.

The following lessons learnt from the story must be explained & discussed thoroughly

- A husband must be tender and considerate towards his wife.
- A husband must not be impatient with his wife.
- A husband should not make his wife feel blameworthy for accidental mishaps or errors nor scold or reprimand her.

- The Holy Prophet Muhammad [s] loved his wife, 'A'ishah, dearly.

- A child must not back-chat a parent when being reprimanded.

- Do not disturb others when they are sleeping.

- Revelation was revealed during specific occasions to guide the

Muslims in resolving practical problems.

- Allah intends ease and convenience for us.

- *Tayammum* is performed in the absence of sufficient water.

- Allah has guided Muslims often through the family of Abu Bakr [r], the closest Companion of the Holy Prophet Muhammad [s].

- Everything that happens, no matter how insignificant, happens for a reason.

List three occasions when we can perform *Tayammum* instead of *Wudu'*. **C P**

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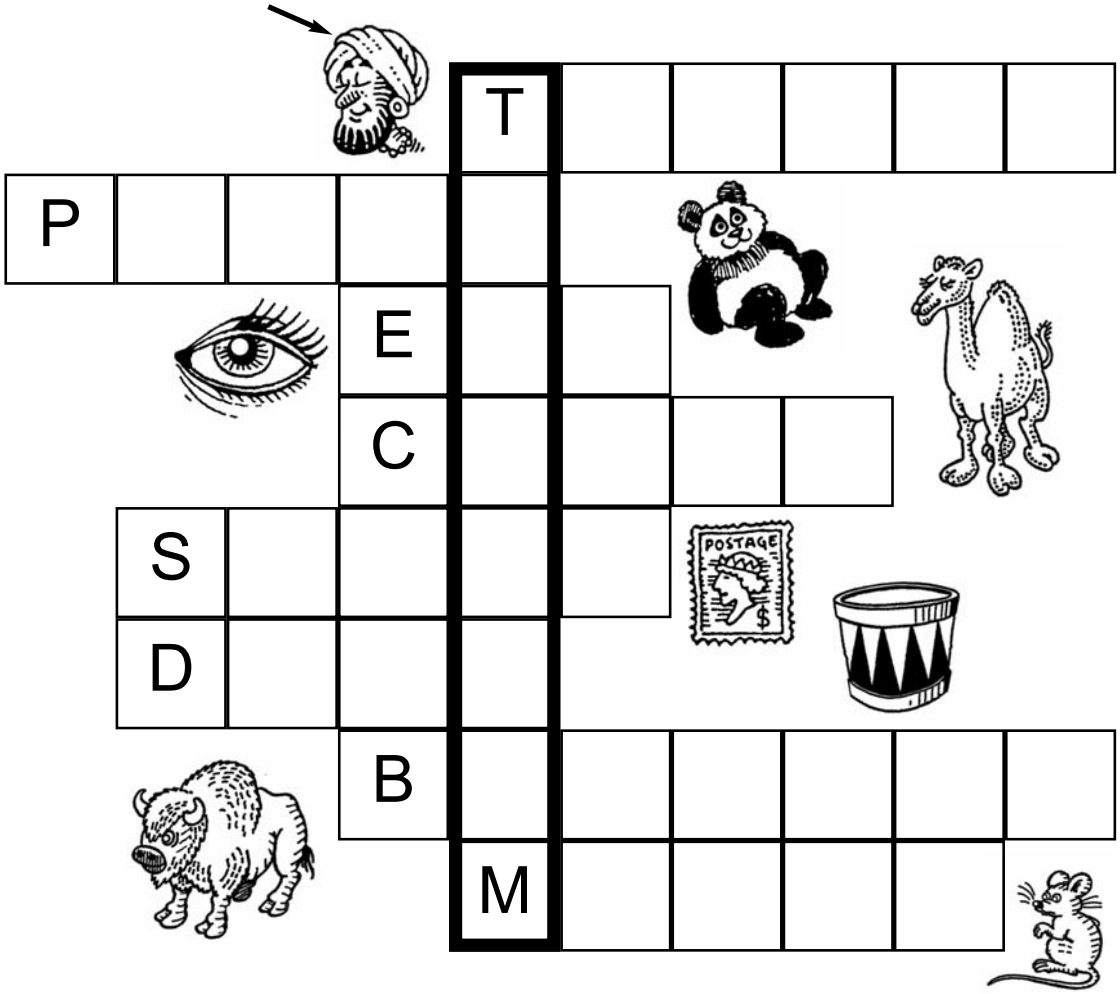
.....

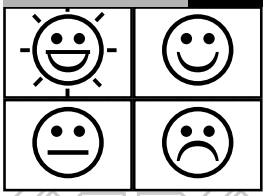
.....

Use the pictures to discover the hidden word needed to complete the sentences below . **C P**



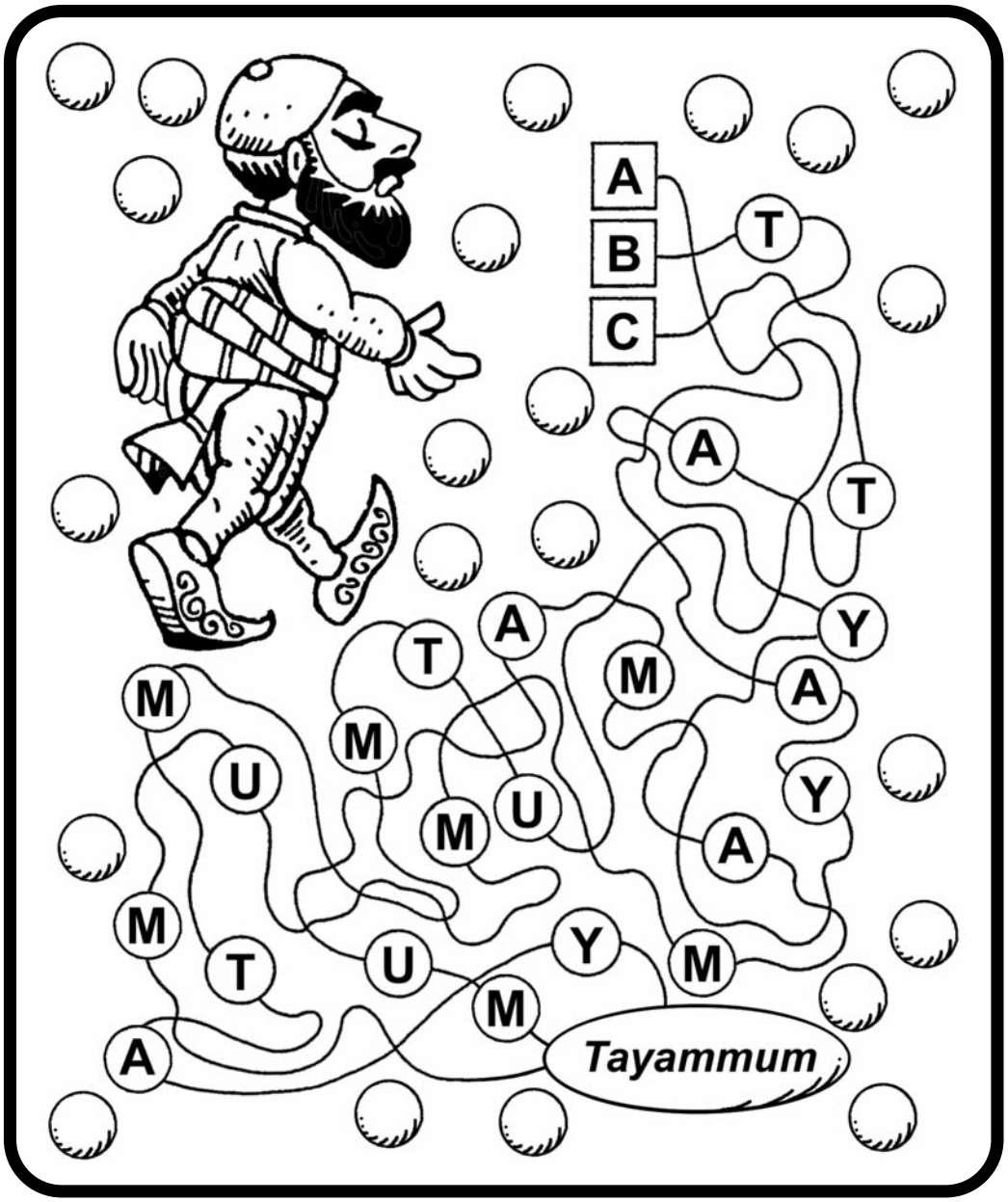
The best means of purification is water which Allah has made available to humanity in abundance. But there may be circumstances when water cannot be used. In such cases Allah has permitted Muslims to perform __ __ __ __ __ __ __ __ , to use pure sand to purify themselves so that they may fulfill their Islamic duties without any hardship.

Comments **T**



Through __ __ __ __ __ __ __ __
Allah wishes to make things easy for us. Had we not been permitted to perform __ __ __ __ __ __ __ __ then the sick and those who have no water available would have experienced great difficulty.

Which string of pearls will spell *Tayammum*. **C P**



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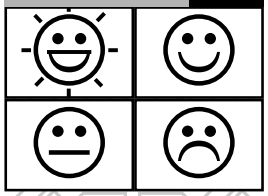


Ask your parents or elder siblings to help you complete the following *Ayah* and *Hadith*. **P C**

"...And if you can find no ....., then cleanse your selves with pure ..... ; strike your palms on it and wipe your ..... and ..... with it. Allah does not wish to make life ..... for you..."

(*Ma'idah,5:6*)

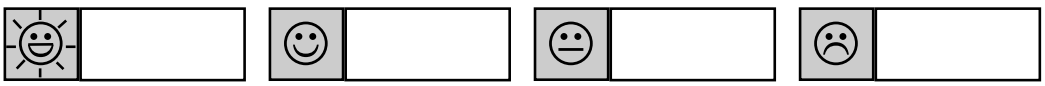
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- coloured in the pictures ☐
- read an inverted sentence ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- identified the sequence for *Tayammum* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- listed the occasions for *Tayammum* ☐
- completed a word puzzle & sentences ☐
- solve a puzzle for enjoyment ☐
- completed a verse of the *Qur'an* ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about *Zakah*, the welfare due, its virtues and benifits
- discern that *Zakah* is an act of worship given in obedience to Allah to gain His favour and pleasure
- recognize that Allah is the owner of all things including our wealth which must be used in a manner that pleases Him
- understand *Zakah* purifies the wealth of Muslims emoving whatever evil wealth may bring like pride, greed or selfishness as well as purifying the heart of the one recieving it from envy, jealous and hatred
- discover that *Zakah* creates love, respect and well wishing between the rich and poor and cultivates a feeling of concern for others and responsiblity toward the community
- learn that *Zakah* is used for the poor and needy only and that the wealthy cannot use *Zakah* funds for their own personal needs

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing *Zakah,* the welfare due
- complete sentences using a list of words
- list three virtues of giving *Zakah*
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the importance of giving *Zakah* to worthy recipients only
- identify the specific teachings being conveyed
- learn a poem on *Zakah*
- emphasize important points to remember
- investigate other catagories of *Zakah* recipients
- solve a picture puzzle for enjoyment
- unscramble sentences to form meaningful messages

Read and explain the following. T C

Zakah is the third pillar of Islam.
Zakah is a compulsory charity which the rich must give to the poor and needy.
Paying *Zakah* means giving one fortieth of ones wealth to the deserving Muslims once a year.
It is an act of *'Ibadah*, an act of worship, commanded by Allah.

Muslims give *Zakah* as an act of obedience to Allah and to gain Allah's favour and pleasure.
Whoever is miserly and refuses to pay the *Zakah* will be disobeying a command of Allah and will deserve severe punishment.

Allah is the owner of all things.
We and all our wealth belong to Allah.
The wealth which Allah has given us must be used in a manner that pleases Him.

Vocabulary

offer
approaches
prepare
peaceful
gratitude
neighbourhood
postures
basic

One way of correctly using His wealth is by giving *Zakah*.

The Arabic word *Zakah* means: purity and increase.
Zakah purifies the wealth of Muslims and increases the blessings of Allah.
It removes whatever evil wealth may bring like pride, greed or selfishness.
So *Zakah* cleanses the heart of the person giving it of pride, greed and selfishness.
It also purifies the heart of the one recieving it from envy, jealous and hatred.

Zakah creates love, respect and well wishing between the rich and poor.
It cultivates a feeling of concern for others and responsiblity toward the community.
By giving *Zakah* we help those who are unable to help themselves like

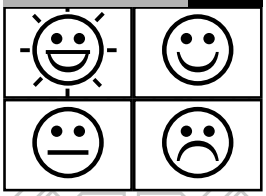
orphans, widows and the disabled.
Zakah provides Muslims with the opportunity of sharing their wealth with the less fortunate.
By caring for others and showing mercy to them Allah shows us special care and mercy.

Zakah helps Muslim communities to distribute its wealth fairly.
It helps bring equality between the rich and poor.

Zakah brings Allah's special blessings and special favours too.
Zakah increases our wealth.
It brings a great reward in *Jannah*.
It protects our possessions and saves us from Allah's anger and His punishment.
Zakah protects us from the fire of *Jahannum*.

Giving *Zakah* is a sign of true belief.
Zakah distinguishes the true Muslims from the hypocrites.

Comments T



ACTIVITIES

Qur'an

Allah ﷻ has declared:

" They were enjoined only to worship Allah ... and to establish the Salah and the Zakat. Such is the upright religion."

"Let not those who are miserly with what Allah has given them of His bounty think that this is good for them. Rather, it is bad for them. That which they withhold shall be hung (blazing) around their necks on the Day of Arising."

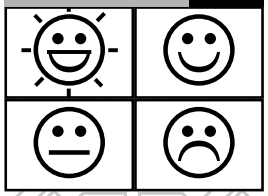
Hadith

Our beloved Prophet Muhammad ﷺ said:

"Whoever is given wealth by Allah and does not pay the Zakah due thereupon shall find that on the Day of Arising it is made to appear to him as a hairless snake with two black specks, which chains him, and then seizes him by his jaw and says, 'I am your wealth! I am your treasure!"

"The generous one is close to Allah, close to Paradise, close to the people and away from Hell, whereas the miserly one is away from Allah, away from Paradise and away from the people but certainly close to Hell."

Comments **T**



Complete the sentences using the list below **C P**

Allah	hypocrites	orphans	purity	third	pleases	
mercy	pride	owner	rich	punishment	anger	
fortieth	increases	selfishness	disabled	care		
faith	wealth	widows	stop	greed	poor	one

Zakah is the ..... pillar of Islam.

Zakah is a compulsory charity which the ..... must give to the poor and needy.

Paying *Zakah* means giving ..... of ones wealth to the deserving Muslims once a year.

It is an act of *'Ibadah*, an act of worship, commanded by ..... .

Whoever is miserly and refuses to pay the *Zakah* will deserve severe ..... .

Allah is the ..... of all things.

We and all our ..... belong to Allah.

The wealth which Allah has given us must be used in a manner that ..... Him.

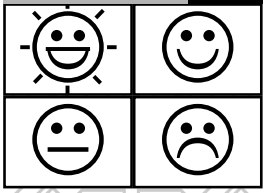
The Arabic word *Zakah* means:

..... and increase.
Zakah removes whatever evil wealth may bring like ..... , ... or ..... .
Zakah creates love, respect and well wishing between the rich and ..... .
By giving *Zakah* we help those who are unable to help themselves like ..... , ... and the ..... .
By caring for others and showing mercy to them Allah shows us special ..... and ..... .
Zakah ..... our wealth.
Zakah protects our wealth and saves us from Allah's ..... .
Giving *Zakah* is a sign of true ..... .
Zakah distinguishes the true Muslims from the ..... .

List three virtues of giving *Zakah*. **C P**

.....
.....
.....

Comments **T**

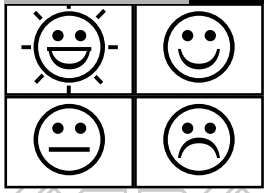


Read the following story. T

Once, during the rule of *Khalif* ‘Ali [r], a pearl necklace was given in *Zakah* by a wealthy woman to be used for the poor. Like all the other riches given in *Zakah* the pearl necklace was deposited in the *Bayt-ul-Mal*, the public treasury. The poor and needy would come to the *Bayt-ul-Mal* and be given whatever they needed, whether it was food, clothing or money to buy some necessity or the other. The pearl necklace too was to be sold and the money used to buy food and clothing for the poor.

Now *Khalif* ‘Ali [r] had a daughter. She came to know of the beautiful pearl necklace in the *Bayt-ul-Mal* and like any any other girl who likes pretty little things she wondered if she could wear it, just for one single a day.

Comments T



The day of *'Id* was near too and she knew how pretty she would look with the pearl necklace sparkling around her neck. "*I will borrow the neclace for one day only,*" she thought to herself. And so she sent a message to the keeper of the *Bayt-ul-Mal* to lend her the necklace.

The keeper let her have it for not just one but three days. He trusted her, for after all, she was the daughter of the *Khalif* and everyone knew how pious and honest she was.

The girl was delighted. She danced and skipped with the pearl neclace sparkling around her neck like tiny stars.

The day of *'Id* came and she wore the pretty necklace. All the other ladies 'oohed' and 'aahed' as she walked by. Oh! How beautiful she

P C

Vocabulary

deposited

public

treasury

necessity

sparkling

pious

delighted

recognise

trust

fulfill

duty

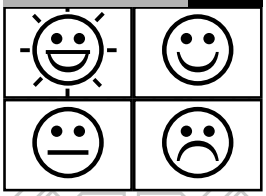
trustee

deserving

horrified

satisfied

Comments **T**

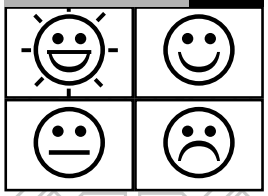


looked that day.

By chance her father, *Khalif* Ali [r], saw the necklace around her neck. He recognised it and was furious. "*I will cut off the hand of the girl who has stolen the necklace from the Bayt-ul-Mal*," he roared. The riches of the *Bayt-ul-Mal* was a trust to be used for the poor and needy alone and not for the *Khalif* or his family. The *Khalif* was simply a keeper and not the owner of the *Baytul-Mal*.

His daughter rushed over to him to explain what had happened, "*Father, I have borrowed this necklace for three days from the keeper of the Bayt-ul-Mal. I will return it tomorrow*." *Khalif* Ali [r] was not at all pleased.

Comments T



The *Khalif* then called for the keeper and said, "*You have not fulfilled your duty as a trustee. The Muslims*

have entrusted you to give their Zakah to the deserving. It is to be used for the poor and needy alone. Surely you know that!"

The keeper of the *Bayt-ul-Mal* was horrified that the *Khalif* thought him to be untrustworthy. "*By Allah, I have not been untrustworthy*," he said.

"*Well, then why did you give the necklace to my daughter?*" the *Khalif* demanded to know.

The keeper replied, "*She only borrowed it for three days. After all, she is the Khalif's daughter and everyone knows that she is a pious and honest girl, otherwise I would not have lent it to anyone else.*"

Khalif Ali [r] was not satisfied with this answer and said, "*Is it not breaking a trust? Is the Zakah not to*

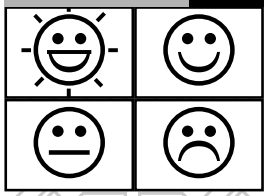
be used for the poor and needy alone? And why did you do a special favour to the Khalif's daughter alone? Is she to be treated any differently to the other Muslims? Now take the necklace back. I am very unhappy with what my daughter has done. Had she taken the necklace without your permission, I would have certainly chopped off her hand for theft."

The necklace was returned to the *Bayt-ul-Mal* and very important lessons were learnt that day. Can you think of them?

The following lessons learnt from the story must be explained & discussed thoroughly **T**

- Only the wealthy pay *Zakah*.
- *Zakah* is to be collected in the *Bayt-ul-Mal*, the public treasury.
- *Zakah* is used for the poor and needy only.
- *Zakah* funds cannot be lent to

Comments **T**



the wealthy.
- Those in charge of disbursing *Zakah* cannot use the *Zakah* funds for their own personal needs.

- Only the trustworthy must be appointed to positions of responsibility.

- No preferential treatment is allowed for the wealthy or powerful in Islam.

- The punishment for theft is chopping off the hands.

- The day of *'Id* is a day of adornment too.
- Beautifying oneself is encouraged in Islam.

- Even good and pious people sometimes make innocent mistakes.

ACTIVITIES

Recite the poem and explain. **T**

Vocabulary

favours
purified
trustee
possessions
trial
due
Arkan
debt
destitute
receiver
enriched
uplift
benefit

Everything that we have and own,
And all the favours we are shown,
Which we normally hold so dear,
Must be purified once a year.

For we are all just Trustees now,
Possessions are not ours for show,
But Allah gave them for a while,
For all of us this is a trial.

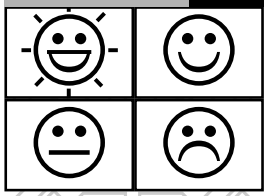
So let us give the poor their due,
Which is a duty, that is true,
One of the Pillars or *Arkan*,
Which do support our *Iman*.

The traveller and the one in debt,
As well as destitutes can get,
The benefit of *Zakah* which leads,
To purity of wealth and deeds.

The receiver and the giver of aid,
All feel good when *Zakah* is paid,
And mankind as a whole will be,
Enriched by acts of charity.

So one thing we must understand,
It's always good to lend a hand,
For *Zakah* uplifts us all my friend,
And everyone benefits in the end.

Comments **T**



AN IMPORTANT POINT TO REMEMBER

The Benefits of *Zakah*

1) Being a religious duty, it offers the donor the inner satisfaction of a duty accomplished. The funds on which *Zakah* has been paid bring satisfaction and reward in this world and the next; funds on which no *Zakah* has been paid will bring suffering and punishment in this world and the hereafter. The very word *Zakah* means 'sweetening' too and it implies that those funds on which no *Zakah* has been paid are 'bitter'.

2) *Zakah* makes for social welfare and solidarity and eliminates class and economic barriers, class animosity and hatred; it eliminates arrogance on the part of the giver and humiliation on the part of the receiver.

3) The need to pay *Zakah* acts as a stimulus to investment of income in productive enterprise, for capital that is allowed to remain idle would would progressively diminish in *Zakah* levies. Invested in production, it adds to society's wealth and could help in job creation. *Zakah* also has the basic meaning 'to grow': wealth grows with spending and investment.

4) *Zakah* is a great promoter of wealth circulation throughout society, which is one of the main features of any healthy economy. The Qur'an con demns the accumulation and circulation of wealth in the hands of the rich only.

There are six other catagories of people, beside the poor and needy, who can receive *Zakah*. With the help of your parents or elder siblings find out who they are and list them in the space provided. Chapter 9, verse 60 of the Holy *Qur'an* contains the answer.

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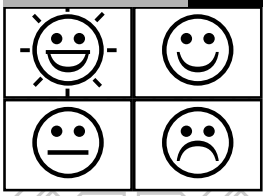
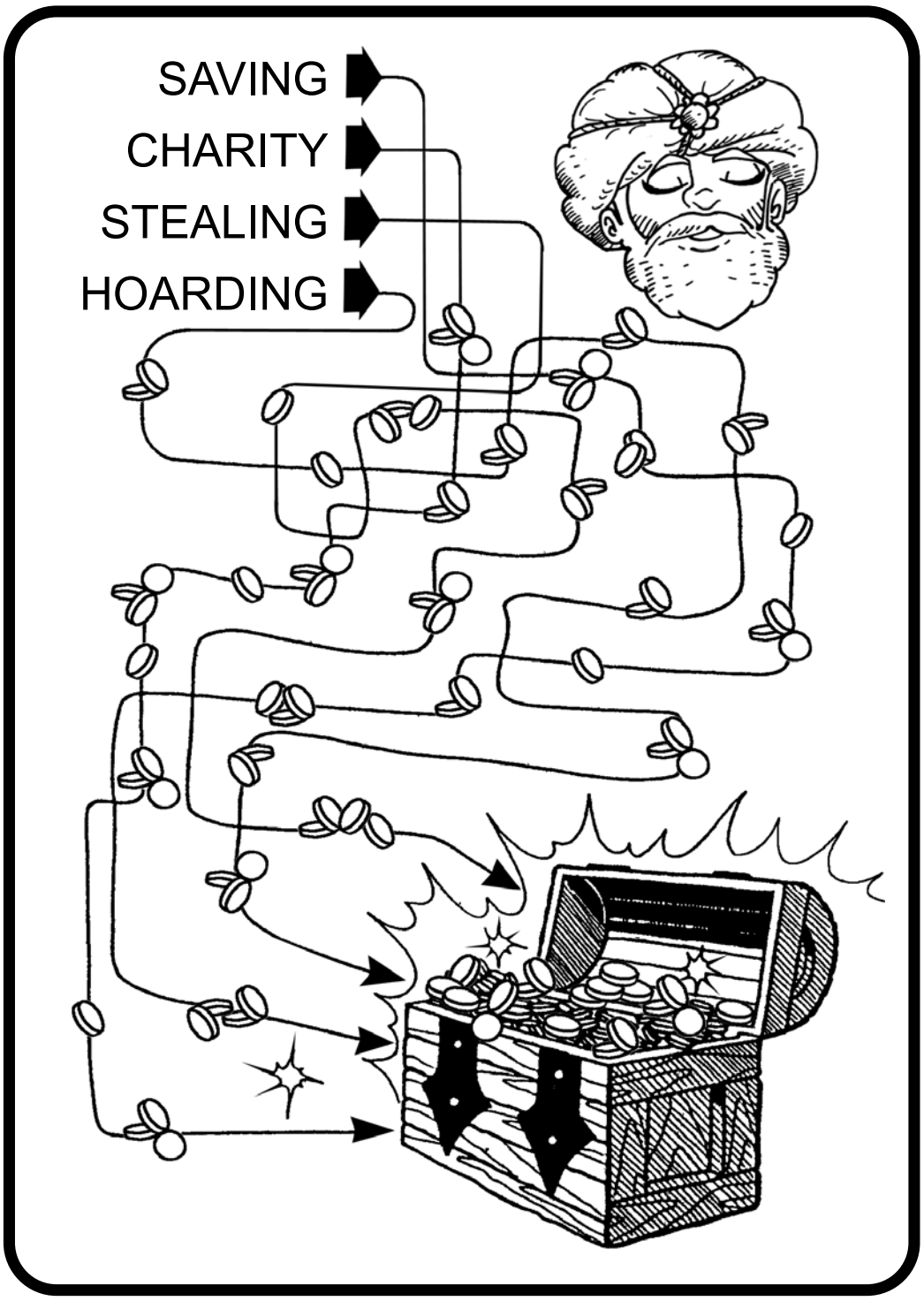
Comments



C P

Which will increase our wealth and riches more: being thrifty & saving, giving *Zakah* & charity, stealing & cheating, or hoarding & miserliness? Choose the line which collects the most gold coins on the way to the treasure chest to find out. Colour-in too.



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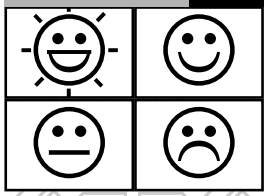


C P

Unscramble the jumbled sentences and rewrite them to form meaningful messages.

pillar *Zakah* a is Islam of.

.....

and the needy poor We. give must *Zakah* to

.....

.....

a year. *Zakah* once given to be has

.....

we grateful we show By giving *Zakah* that to Allah are.

.....

.....

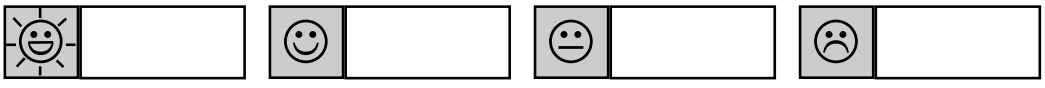
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a series of sentences ☐
- listed virtues of giving *Zakah* ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- investigated the various *Zakah* recipients ☐
- solved a picture puzzle ☐
- unscrambled jumbled sentences ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about the significance of *'Sawm* and the virtue of the month of *Ramadan*
- appreciate that the purpose of *Sawm* is to learn piety and to cleanse our hearts, minds and bodies of all filth and evil.
- realize that fasting places man on a special spiritual plane for one month so that he may be better able to lead the life of a true devotee of Allah and a true lover of humanity
- discover that *Ramadan* is a blessed month in which the rewards for good deeds are multiplied over and over
- understand that *'Sawm*awakens in man the feeling of gratitude to Allah, develops self-control, helps us overcome bad habits and evil desires, generates concern for poor and hungry, creates a sense of equality between the rich and the poor and us to remain truly obedient to Allah.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out introducing *Sawm, the* compulsory annual fast
- complete a true & false exercise for comprehnsion
- learn a new *Ayah* and a new *Hadith*
- write words back to front to be read in a mirror
- listen to a story about the virtues of *Ramadan*
- identify the specific teachings being conveyed
- search for words in a 'Word Ring'
- list some virtues of fasting
- emphasize an important point to remember
- list valuable lessons that a fasting person learns
- colour-in a picture for enjoyment
- identified key words that relate to *Sawm*

LESSON 3

Sawm

FASTING

Read and explain the following. **T**

Sawm, or fasting, is the fourth pillar of Islam.
The Arabic word *Sawm* means abstaining from something.
When a Muslim observes the *Sawm* he abstains from food and drink from dawn to sunset with the intention of pleasing Allah.
Sawm is another way of worshipping Allah.

Sawm is not a new practice.
Allah had commanded all people who were sent Prophets to fast too.

Muslims fast during the month of *Ramadan*, the tenth month of the Islamic calendar.
It is compulsory for all adult Muslims to fast in *Ramadan*.
Children may fast too if they wish but it is not compulsory upon them.

Sawm has many benefits.

Vocabulary

pillar
abstaining
observes
dawn
intention
practice
compulsory
benefit
develop
overcome
desires
concern
equality
selected
paradise
previous
decsend
recitation
seclusion

It develops self-control.
It helps us to overcome our bad habits and evil desires.
Sawm gives us a feeling of the pain of hunger and thirst.
This causes us to feel concern for poor and hungry people.
Fasting creates a feeling of equality between the rich and the poor.
Sawm helps us to remain truly obedient to Allah.
It leads us to *Jannah* and protects us from the fire of *Jahannum* too.
For these reasons Allah loves those who fast.
Allah gives a special reward to those who fast, unlike any other reward.

Allah has selected the month of *Ramadan* for this very special *'Ibadah* (act of worship).
The Qur'an too was revealed in this month.
When *Ramadan* starts, the doors of

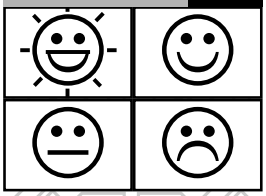
Paradise are opened and the doors of Hell are closed.
Whoever fasts during *Ramadan* will have all his previous sins forgiven.

There is a night in this month which is better than a thousand months.
This night is called *Laylat-ul-Qadr*, the Night of Power.
It is a very important night.
The Angels as well as special blessings and mercies of Allah descend on this night.
We should worship Allah as much as we can during this night.

A Muslim observes the sacred month of *Ramadan* by :

1) Fasting.
2) Performing extra *Salah*.
3) Being even more well mannered
4) Giving more charity to the needy and and spending more on ones relatives.
5) Increasing *Dhikr* and remembre-

Comments



nce of Allah.

6) Increasing the recitation of the Holy Qur'an.
7) Performing the *sunnah Tarawih salah* at night.
8) Staying in *I'tikaf* (seclusion in the *Masjid*) during the last 10 days of *Ramadan*.

The purpose of *Sawm* is to learn piety.
Fasting brings us closer to Allah.
It cleanses our hearts, minds and bodies of all filth and evil.

ACTIVITIES

State whether True or False.	C	P
Sawm is the fourth pillar of Islam.	☐	
No food or drink is allowed from sunset to sunrise.	☐	
Sawm is another way of worshipping Allah.	☐	
Allah had commanded all people before to fast.	☐	
Muslims fast during the month		

of *Muharram*

It is compulsory for all children to fast in *Ramadan*.

Sawm develops self-control and helps us to overcome bad habits.

Sawm causes us to feel concern for the poor.

Allah gives a special reward to those who fast.

The Qur'an was not revealed in *Ramadan*.

When *Ramadan* starts, the doors of Paradise are closed.

Whoever fasts during *Ramadan* will have all his sins forgiven.

Laylat-ul-Qadr is the Night of Power.

A Muslim observes *Ramadan* by being more well mannered.

The purpose of *Sawm* is to learn hunger.

Fasting brings us closer to Allah.

It cleanses our hearts, minds and bodies of all filth and evil.

Qur'an

Allah ﷻ has declared:

"Fasting is prescribed for you, as it was prescribed for those who came before you, that you may learn piety."

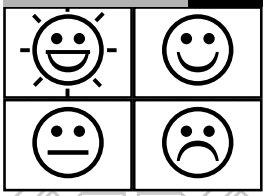
Hadith

Our beloved Prophet Muhammad ﷺ said:

"Islam is built on five things: the Testimony that there is no god except Allah and that Muhammad is the Messenger of Allah, the establishment of the Salah, the payment of the Zakah, the Fast of Ramadan, and the Pilgrimage to the Sacred House."

"Every good action done by man shall be multiplied by tenfold up to seven hundred fold. Allah, Who is Great and Glorious, says, 'This is apart from fasting, which is for Me, and the reward for which I will supply; for a man who renounces his food and his desire for My sake. A faster has two joys, one when he breaks his fast, and the other when he meets his Lord. The odour of a fasting man's mouth is sweeter to Allah than that of musk. Fasting, moreover, is a form of protection'."

Comments T



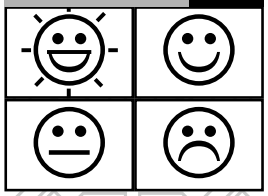
Write the words on the left back to front so that they will look correct when looked at in a mirror. **C P**

RAMADAN	ИАДАМАЯ
FASTING	
JANNAH	
PIETY	
SAWM	
QADR	
MERCY	

Read the following story. **T**

It was the last day of *Sha'ban* and everyone was so excited. *Ramadan*, the blessed month of fasting, was one day away. People

Comments **T**



hurried to the *Masjid* because the Holy Prophet Muhammad [s] was to address them. Everyone wondered what words of wisdom he was going to share with them today.

The people sat down and there was a hush when the blessed Prophet [s] climbed up the *mimbar*. He turned to them and smiled as he sat down.

"*O people," he said, "There comes over you now a great month, a most blessed month, in which lies a night greater than a thousand months.*

This is a month in which Allah has made fasting compulsory by day, and He has made the Tarawih prayer by night a sunnah.

Whoever wishes to please Allah in this month by performing any good deed, for such a person shall be a

P C

Vocabulary

blessed
.....
address
.....
wondered
.....
wisdom
.....
hush
.....
mimbar
.....
compulsory
.....
performing
.....
patience
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sympathy
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sustenance
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increased
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grants
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enters
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delighted
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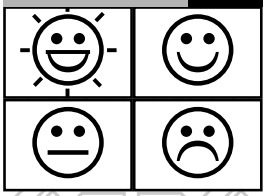
Comments T



P C

Vocabulary

continued

.....

abundantly

.....

mercy

.....

recite

.....

forgiveness

.....

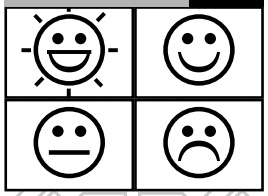
reward seventy times greater than the same deed done in any other month.

This is indeed the month of patience, and the reward for true patience is Jannah.

It is the month of sympathy with one's fellowmen. It is the month wherein a Muslim's sustenance is increased.

Whoever feeds another person who has fasted, in order that he may break the fast at sunset, for the feeder there shall be forgiveness of all sins and safety from the fire of Jahannam, and for such a feeder shall be the same reward as the one who fasted."

Comments T



Someone who was sittting right at the back called out, "*O messenger of Allah, some of us are very poor*

and do not have enough food to give another fasting person to break his fast."

The Prophet [s] replied, "*Allah grants the same reward to the one who gives a fasting person even a single date, or a sip of water or milk to break his fast.*

Remember that whoever gives a person who fasted water to drink, Allah shall, on the Day of Judgement, give him water to drink from my fountain, the pond of Kawthar, water which is sweeter than honey and whiter than milk. And it will be such a drink after which he shall never again feel thirsty until he enters Jannah."

The people were delighted by what they heard from the beloved Prophet [s] and were eager to hear even more.

The Holy Prophet Muhammad [s] continued, "*This is a month, the first of which brings Allah's very special mercy, so pray abundantly for His mercy in the first ten days of Ramadan. The middle of the month brings Allah's forgiveness and the last of brings safety from the fire of Jahannam.*

Also, whoever makes his servants work easy during this month Allah will forgive his sins too and free him from the fire of Jahannam.

There are four things you should do even more during this month. Two of these shall be to please Allah, while the other two are those without which you cannot do.

The two things which shall be to please Allah are that you should recite often 'La ilaha ill-Allah', there

is no god except Allah, and that you should beg of Allah's forgiveness by saying 'Astaghfir-ullah', I seek your forgiveness O Allah.

And as for those without which you cannot do, you should beg Allah to give you Jannah and ask Him to protect you from the fire of Jahannam."

The people were delighted to here all these wonderful things about the holy month of Ramadan and now understood why it was such a blessed time of the year.

The following lessons learnt from the story must be explained & discussed thoroughly

- The month of *Ramadan* is always eagerly awaited by the true believers.
- The true believers are always eager to know the words of the

Prophet [s].

- Ramadan is a blessed month in which the rewards for good deeds are multiplied over and over.
- Any act of worship performed during the night of *Qadr* is equal to worshipping Allah for a thousand months continuously.

- The *Tarawih salah* in *Ramadan* is a great *sunnah* which brings a great reward to the one who performs it.

- The reward for patience and compassion towards others is *Jannah* and safety from *Jahannum*.
- By feeding the fasting person we get a reward equal to his reward for fasting including any

other good deed done by him during that day.

- Only the true believers who are compassionate to their fellow human beings will drink from the pond of *Kawthar* on the day of Judgement.
- Servants and workers must be treated with consideration and compassion, especially in *Ramadan*.

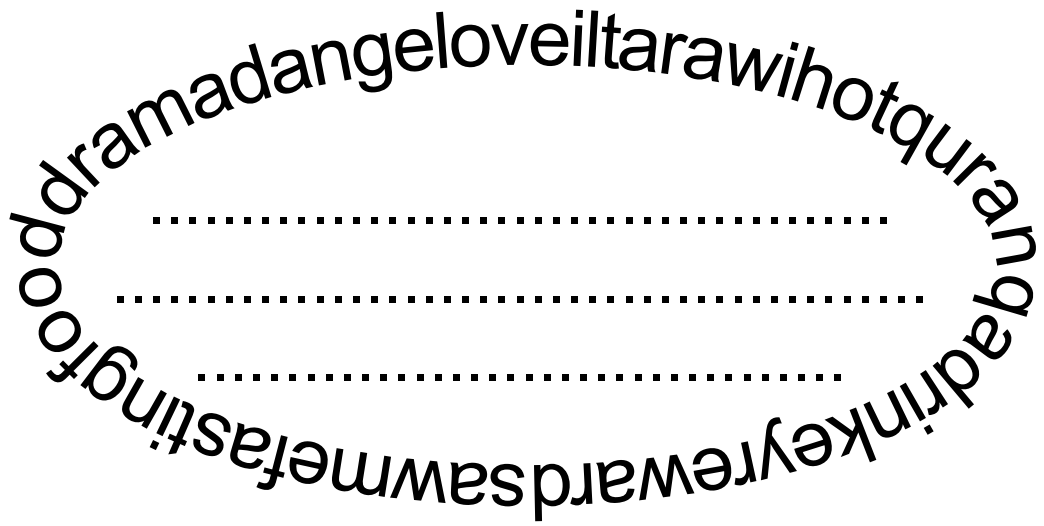
- The greatest deed that any person can do is to declare that there is no god except Allah.
- Begging for Allah's forgiveness ios a sign of humility and sincerity.

- True succes is to enter *Jannah* and to be saved from the fire of *Jahannum*.

ACTIVITIES

Search for the following words in the 'Word Ring'. Thereafter use them to construct a sentence. Can you see any other words in the 'Word Ring'? If so, list them. C P

Tarawih	*Sawm*	food	drink	reward	*Ramadan*	piety		
Jannah	*Dhikr*	*Qadr*	angel	*Qur'an*	purify	fasting	love	



I can see these words too...

....

....

There are many virtues of fasting. List four that you can remember. C P

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AN IMPORTANT POINT TO REMEMBER

Fasting in *Ramadan* creates a mental barrier between the believer and the world, resulting in a form of detachment which is of the highest value in devotional life. The Qur'an declares the primary purpose of fasting is that, "*...you may learn taqwa...*". The word *taqwa*, for which there is no precise equivalent in English, refers to the immediate consciousness that Allah is watching one's acts. Those who have carried out the Ramadan fast know how much one's other acts of worship improve as one's awareness of Allah progressively grows through fasting.

Fasting awakens in man the feeling of gratefulness. The temporary deprivation of food and water emphasizes the importance of these mundane things as divine blessings. Then when he partakes of food and water after having experienced hunger and thirst, he can feel how truly precious the food and water provided to him abundantly by Allah is. This experience increases manifold his feelings of gratitude to Allah.

Fasting produces moral discipline within man. By restricting the basic things he desires, the devotee is trained to lead a life of self-restraint and not of permissiveness. What the speed-breaker does for the speeding motorist, fasting does for the devotee.

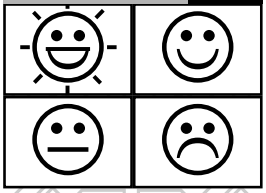
By having a curb put on his various desires for one month at a time man is trained to lead a life of self-restraint for the whole year, making no attempt to exceed the limits set by Allah

What man does by fasting is engage himself more and more in the remembrance and worship of Allah, and in the recitation of the *Qur'an*. Thus fasting serves as a strategy to increase the efficacy of worship. In this way Allah accepts our worship in its heightened form.

Fasting is, in short, a training course. Its purpose is to place man on a special spiritual plane for one month so that he may be better able to lead the life of a true devotee of Allah and a true lover of humanity.

The Holy Prophet Muhammad [s] has said that, "*There are some people who fast who get nothing from it except hunger.*" Which of the two men in the picture has learnt valuable lessons from his fast and which has not? List some of the lessons you think he may have learnt. Colour-in the picture too.

Comments



Colour in the words that relate to *Sawm* in green, those that do not in red. C P

ramadan

sunset

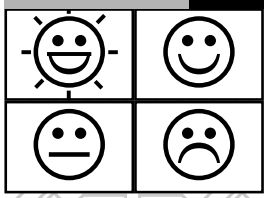
worship

greed

sloth

tarawih

Comments T



zakah

bad habits

sharing

concern

Jannah

no reward

ka'bah

rajab

Qur'an

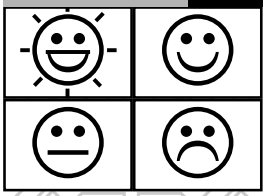
Qadr

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- wrote words back to front ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- searched for words in a 'Word Ring' ☐
- listed some virtues of fasting ☐
- listed valuable lessons learnt ☐
- coloured-in a picture for enjoyment ☐
- identified key words ☐

Comments T



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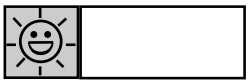
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn about the *Hajj,* the pilgrimage to Makkah, its basic methodology and significance
- discover that *Hajj* represents a very special form of worship which, unlike *Salah*, *Zakah* or *Sawm*, is both a physical and monetary form of *ibadah*
- appreciate that performing the *Hajj* is a way by which Muslims show their commitment to Allah & their readiness to sacrifice all their comforts & pleasures for His sake
- realize that *Hajj* is a reminder of our death, when we will leave the world with nothing but simple pieces of cloth to cover our bodies
- discover that *Hajj* is also a reminder of the Resurrection when all human beings will be brought back to life and answer for their deeds on this earth
- understand *Hajj* is also a way by which Muslims come to know the history of the blessed Prophet Muhammad [s] and the land and cities in which he lived
- learn that *Hajj* is a reminder to all mankind of the sacrifices and devotion of Prophet Ibrahim [a] in serving Allah and the true religion, the religion of Islam
- know that *Hajj* is a gathering of peace - peace with Allah, peace with one's soul & peace with all of creation

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract about *Hajj*, pilgrimage to Makkah
- answer questions related to the topic
- learn a new *Ayah* and *Hadith*
- complete a multiple choice exercise
- complete a map indicating the various important venues and rites of the *Hajj*
- learn a poem about the *Hajj*
- identify the odd word in a group
- complete the *Ahadith* on *Hajj*

LESSON 4

Haj

PILGRIMAGE

Read and explain the following. **T**

Hajj, or pilgrimage, is the fifth pillar of Islam.
Hajj is the journey to the Holy *Ka'bah*, the Sacred House of Allah, in Makkah for the purpose of worshipping Allah in a very special way.
Hajj is performed during the month of *Dhul-Hijjah*, the twelfth month of the Islamic calendar.

Allah commands that *Hajj* be performed once in a lifetime by those adults who can afford the journey to Makkah and are physically strong enough to do so.
Children may perform the *Hajj* too if they wish but it is not compulsory upon them.

Hajj is not a new practice.
Allah had commanded all his Prophets [a] to perform *Hajj* to the sacred *Ka'bah*.

Hajj is a great form of worship

Vocabulary

pilgrimage
tremendously
monetary
requiring
sacrifices
resurrection
encouraged
willingness
emulating
prepared
prohibited
assemble
supplication
paupers
Ihram
Miqat
Tawaf
Sa'iy
Wuquf
Mabit
Ramy
Dhabh
Halq
Taqsir
significance
rites
'Umrah
poverty

(*'ibadah*) for which Allah rewards tremendously.

Unlike *Salah* and *Sawm,* which is only a physical form of *ibadah* (worship), or *Zakah,* which is only a monetary form of *ibadah*, *Hajj* is both a physical and monetary form of *ibadah*, requiring both a great deal of physical action and the spending of a large sum of one's wealth.

Because of the great sacrifices and difficulties in performing the *Hajj,* Allah grants the *Haji*, the person performing *Hajj*, His greatest rewards.

The Holy prophet Muhammad [s] said, "*The Hajj which is accepted by Allah has no less reward than Jannah (Paradise) itself.*"

A man once asked the Prophet [s], "*What are the best of deeds?*" The blessed Prophet [s] replied, "*The best of deeds are belief in Allah, Jihad in His way and the accepted*

Hajj."

Hajj is an act of worship which purifies man of all sins.

The Messenger of Allah [s], "*Whoever performs Hajj for Allah's pleasure alone ... and does not do any evil or sin, then he will return as pure (and free of sin) as he was on the day his mother gave birth to him.*"

The *Hajj* has many other benefits. These are a few:

Performing the *Hajj* is a way by which Muslims show their commitment to Allah and their readiness to sacrifice all their worldly comforts and pleasures for His sake.

It is a way of saying to Allah, "*O Allah we love you more and prefer you over everything else*."

A *Haji* leaves everything behind when he leaves for *Hajj*. All he has are two simple pieces of

cloth to cover his body, called *Ihram*, and the piety of his heart.
In this way *Hajj* is a reminder of our death, when we will leave the world with nothing but simple pieces of cloth to cover our bodies.
When death comes we will journey into the hereafter to meet our Creator with only our pious deeds as a provision.

Hajj is also a reminder of the resurrection on the Day of Judgement, when all human beings will be brought back to life and answer for their deeds on this earth.
Just as people gather together on the plains of Arafah around Makkah with nothing but their good deeds and intentions, so too will they be gathered infront of Allah with only their good deeds and intentions.
Just as Muslims hope for Allah's

mercy and forgiveness on the day of *Hajj*, so too will they have only the mercy and forgiveness of Allah to hope for on the Day of Judgment, and Allah is most Merciful, Most Forgiving.

Hajj is also a way by which Muslims come to know the history of the blessed Prophet Muhammad [s] and the land and cities in which he lived.
It brings to life the history of Islam and the prophets before, prophets like Adam [a], Ibrahim [a] and Isma'il [a].
For example, the *Ka'bah*, also known as *Baytullah* (The House of Allah), was the first *masjid* built on earth for the sole purpose of the worship of Allah alone.
It was originally built by *Nabi* Adam [a] and later rebuilt by *Nabi* Ibrahim [a] and his son, *Nabi* Isma'il [a], the great, great grandfather of *Nabi* Muhammad [s].

By visiting the *Ka'bah* during *Hajj*, Muslims are encouraged to follow in the footsteps of all the Prophets [a] of Allah, especially the blessed Prophet Muhammad [s].
In this way Muslims strengthen their bond with the Prophet Muhammad [s] and their faith, Islam.

Hajj is a reminder to all mankind of the sacrifices and devotion of Prophet Ibrahim [a] in serving Allah and the true religion, the religion of Islam.
It is a celebration of the great love of *Nabi* Ibrahim [a] for Allah.
Hajj is a reminder to Muslims of *Nabi* Ibrahim's [a] willingness to sacrifice his dear son *Nabi* Isma'il [a] on Allah's command.
This teaches that Allah expects complete obedience from all Muslims and that we should love Him more than any other.

In emulating the sacrifice of Prophet Ibrahim [a], a Muslim sacrifices an animal during the days of *Hajj*.
By sacrificing an animal a Muslim shows that he is prepared to sacrifce those things dearest to him, even his own life, for Allah.

Hajj is the largest gathering where Muslims from all over the world meet and learn about one another.
It is a gathering of peace - peace with Allah, peace with one's soul, peace with one another and peace with animals, birds and even with insects.
To harm or even disturb the peace of anyone or any creature is prohibited during the *Hajj*.
Hajj teaches us brotherhood and the equality of all human beings. Muslims from different parts of the world assemble at Makkah in obedience to Allah.

They dress in the same way, perform the same acts of worship, utter the same *du'a'*s (supplications) at the same time in the same way with the same hope, the hope of Allah's mercy and forgiveness, and His paradise.
There are no kings or paupers during the time of *Hajj*.
All people are equal.

There are eleven basic steps in performing the *Hajj*. They are as follows:

1) Wearing the *Ihram*, the simple pieces of white cloth, before entering the area around Makkah (the *Miqat*).
2) Circling the Ka'bah seven times. This is called *Tawaf*.
3) Walking briskly between the two hills of Safa and Marwah. This is called *Sa'iy*.
4) Spending the day on the plains

of Arafat just outside the city of Makkah. This is called *Wuquf*.

5) Staying the night in a place nearby called Muzdalifah.
6) Thereafter moving to a small town called Mina. This is called *Mabit*.
7) Stoning the three pillars representing shaytan. This is called *Ramy*.
8) Sacrificing an animal. This is called *Dhabh*.
9) Shaving or shortening the hair of the head. This is called *Halq* or *Taqsir*.
10) Circling the Ka'bah seven times again. This is called *Tawafuz-Ziyarah*.
11) Circling the Ka'bah seven times, once more. This is called *Tawaful-Wada'*.

You will be taught about the significance and the method of performing these rites in greater detail in grade five.

Muslims may visit Makkah at any other time of the year for a shorter pilgrimage called *'Umrah*.

There is great blessing and reward in performing the *'Umrah* too.
The blessed Prophet Muhammad [s] said, "*Indeed the best of deeds is a righteous and accepted Hajj or a righteous and accepted Umrah.*"
In another saying he [s] said, "*The person who leaves his home with the intention of performing Hajj or 'Umrah and dies on the way, will enter Jannah without having to accout for any deed whatsoever*."
He continued, saying, "*The people who come to perform Hajj or 'Umrah are the guests of Allah, and He grants them whatever they ask for.*"
The Messenger of Allah [s] also said, "*Follow up the Hajj or the Umrah with another, for they indeed remove poverty and sin in the same manner that fire cleans away the*

rust and dirt in Iron, gold and silver."

There are only four basic steps in performing the *'Umrah*. They are as follows:

1) Wearing the *Ihram*, the simple pieces of white cloth, before entering the area around Makkah (the *Miqat*).
2) Circling the Ka'bah seven times. This is called *Tawaf*.
3) Walking briskly between the two hills of Safa and Marwah. This is called *Sa'iy*.
4) Shaving or shortening the hair of the head. This is called *Halq* or *Taqsir*.

ACTIVITIES

Answer the following questions giving a short explanation where required. **C P**

1) A *Haji* leaves everything behind when he leaves for *Hajj*.

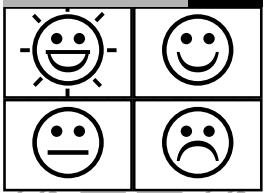
   Yes ☐ No ☐

   Why?.....

   .....

   .....

Comments **T**



Qur'an

Allah ﷻ has declared:

"Hajj to the House is a duty owed to Allah by all who can undertake it."

"Proclaim unto mankind the Hajj. They will come unto you on foot and on every kind of fast mount, coming from every deep ravine."

"Perform the Hajj and the 'Umrah for Allah."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Islam is built on five things: the Testimony that there is no deity save Allah and that Muhammad is the Messenger of Allah, the establishment of the Salat, the payment of the Zakat, the Fast of Ramadan, and the Hajj to the House."

"Whoever is not prevented by an illness or an unambiguous need, or a tyrannous ruler, and does not perform the Hajj: let him die a Jew if he wishes, or a Christian."

2) *Hajj* is also a reminder of the resurrection on the Day of Judgement.

Yes ☐ No ☐

Why?.....

.....

.....

3) *Hajj* is a way by which Muslims come to know the history of the Prophet Muhammad [s].

Yes ☐ No ☐

How?.....

.....

.....

4) *Hajj* is a reminder to all mankind of the devotion of *Nabi* Ibrahim.

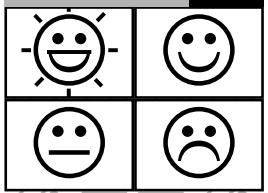
Yes ☐ No ☐

Why?.....

.....

.....

Comments T



5) Does a Muslim sacrifice an animal during *Hajj*?

Yes ☐ No ☐

Why?.....

.....

.....

6) Is *Hajj* a gathering of peace.

Yes ☐ No ☐

Why?.....

.....

.....

7) Does *Hajj* teach us brotherhood and the equality of all human beings?

Yes ☐ No ☐

How?.....

.....

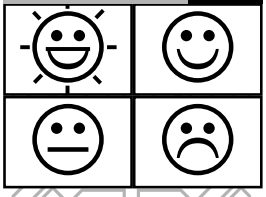
.....

Circle the correct answer in the multiple choice exercise below. **C P**

Hajj, or pilgrimage, is the ... pillar of Islam.

1) first
2) fifth
3) fourth

Comments **T**



Hajj is performed during the month of ...

1) *Dhul-Hijjah*
2) *Muharram*
3) *Ramadan*

Hajj is ... form of *ibadah*

1) monetary
2) physical
3) physical and monetary

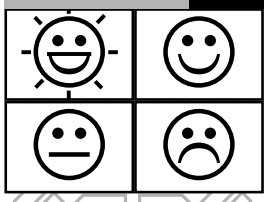
There are ... basic steps in performing the *Hajj*

1) five
2) three
3) eleven

Muslims may visit Makkah at any other time of the year for a shorter pilgrimage called ...

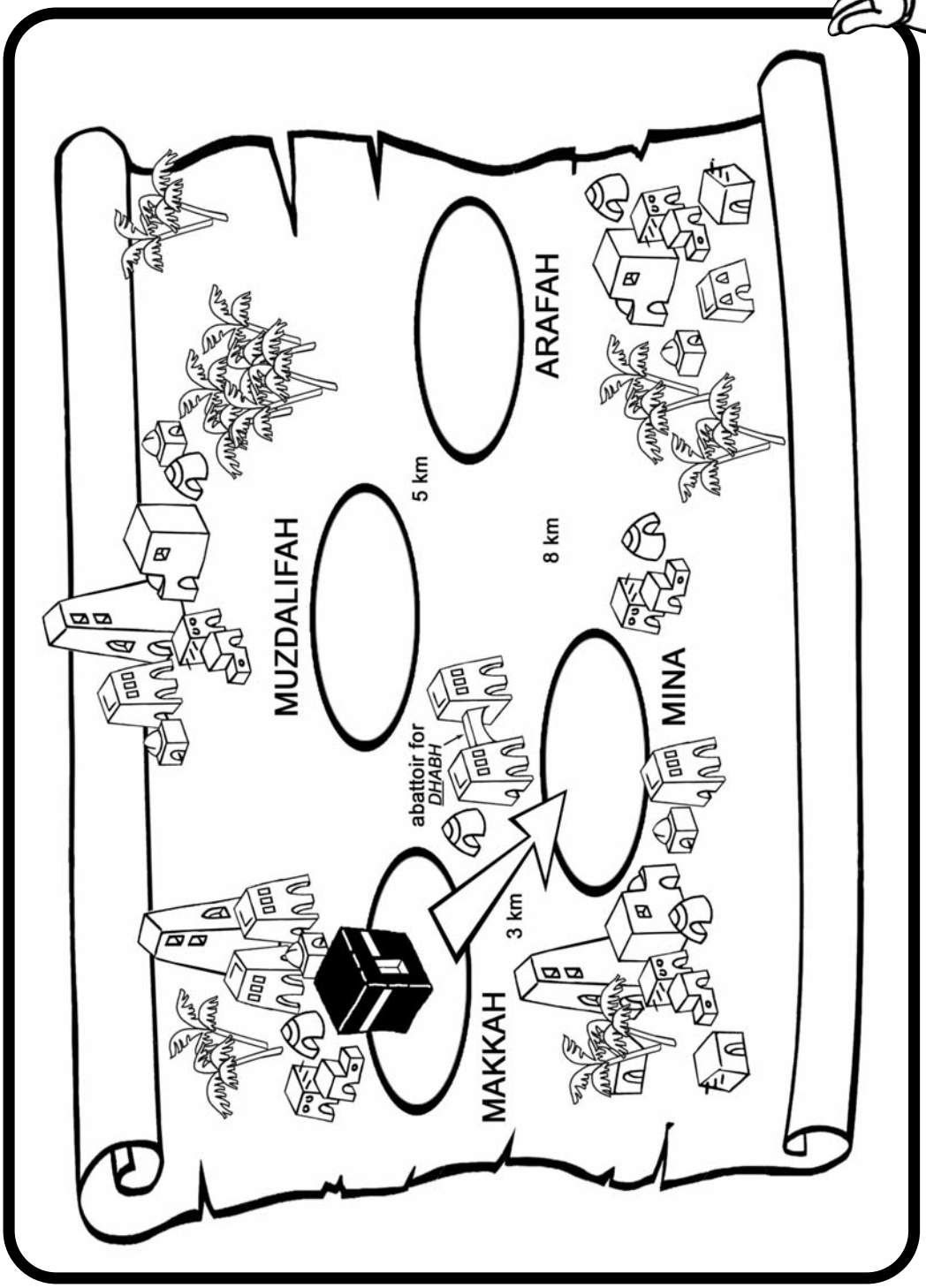
1) *'Umrah*
2) *Tawaf*
3) *Arafat*

Comments **T**



The map below indicates the positions of the various important venues of the *Hajj*. Indicate, with arrows, the route a *Hajji* will have to take during **C P**

the Hajj pilgrimage. Draw some of the other symbols associated with the *Hajj,* included in the list below, in their correct places. Can you think of other things as well? Colour-in too!



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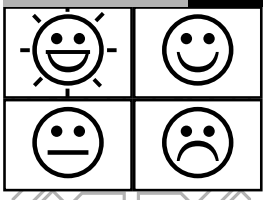


AN IMPORTANT POINT TO REMEMBER

T P

Hajj is the pilgrimage to the House of Allah in Makkah which is compulsory on every adult Muslim in any part of the world who has the means to undertake the journey. *Hajj* is the fifth pillar of Islam and brings together yearly what may justly be described as the greatest gathering of mankind.

Hajj is, above all, a journey of individual self-renewal inspired by piety and devotion to Allah. In this quest, the individual is strengthened by the knowledge that thous ands of human beings from all over the world regard-less of their worldly status, language or race, are in pur-suit of the same goal - the pleasure of their Creator.

Many of the rites of the *Hajj* go back to the Prophet Ibrahim [a] and there is a sense of history, of going along the same straight way that has been the way of the prophets of Allah and those who followed them. There is also a natural feeling of cosmic identity on the part of the pilgrim as he goes anti-clockwise around the cube-like structure of the Ka'bah clothed in the simple garments of the state of *Ihram*, or as he stands soul-shaken on the plain of Arafat from noon till the sun sinks below the horizon.

Hajj, like perhaps no other occasion, has the capacity to lay bare the fancies and vanities of man. The *Talbiyyah* or the special refrain announcing man's will-ingness and eagerness to acknowledge and obey Allah resounds throughout the *Hajj* environment:

"Here I am, 0 Lord, here I am!
Here I am; no partner hast Thou; here I am!
Surely to Thee is all Praise, all goodness and all Sovereignty;
No partner hast Thou!"

The simplicity, beauty and power of this refrain create the mood in which the pilgrimage is performed. However, the atmosphere and environment in which the *Hajj* is performed can be and has been marred by

the intrusion and dominance of many alien and incongruous planning concepts, technologies, cultures and institutions and by the behaviour of pilgrims who often show little trace of the *adab* of Islam.

There is in fact a warning in the *Qur'an* to those who might be tempted to mar or ruin the desired mood of the *Hajj* by selfish or wicked conduct. The *Qur'an* instructs:

> *"Whoever undertakes the pilgrimage...shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling; and what ever good you may do, Allah is aware of it. And make provision for yourse lves - but, verily, the best of all provisions is Allah-consciousness. Remain then conscious of Me, O you who are endowed with insight."*

The mood of *Hajj* can also be marred or ruined by the environment and the physical conditions under which *Hajj* is performed. Noise from earth- shattering technology and hi-tech urban planning styles as well as the un hygienic practices of many pilgrims have transformed the *hajj* environment for the worse. Simple and more natural solutions in keeping with the natural physical environment of the *Hajj* will be best suited to maintaining the spirit and the atmosphere of contemplation, devotion and intense personal rectification which is the object of the *Hajj*.

ACTIVITIES

Recite the following poem and explain.

This sacred journey we undertake,
Is done purely for Allah's sake,
But before to Makkah Muslims depart,
They must ensure the means for support.

Vocabulary

sacred
undertake
depart
ensure
means
support

Vocabulary

benefit
pilgrim
physically
Bayt-ullah
rituals
undertake
despite
blazing
searing
peak
diverse
race
immense
grace
display
unity
ultimet
goal
weary
virtues
Rukn
essence
spiritrual
absolute
divine
bounties
Almighty
infinite

The *Hajj* will have much more benefit,
For Pilgrims who are able and physically fit.
They'll see the Ka'bah, the *Bayt-ullah*,
Which is the *Qiblah* in our daily *Salah.*

The *Ihram* they will wear, white and pure,
Performing *theTawaf* & *Sa'iy*, with faith strong and sure,
These are rituals they must make,
While the *Hajj* they do undertake.

And at Arafah they will all meet,
Despite the blazing sun and searing heat,
And the *Hajj* there will reach its peak,
While Allah's Mercy all pilgrims will seek.

No matter what their colour or diverse race,
Together they will stand seeking

His pleasure and immense Grace.
So much there is to learn and see,
When Muslims display such unity.

They who come from near and far,
Servants and lovers of the one and only, Allah,
No other but their Lord being the ultimate goal,
Seeking only to purify their weary soul.

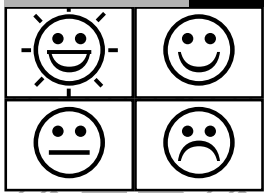
Remember too, right from the very start,
The virtues of every *Rukn* each form a great part,
Of the grand pilgrimage in all its essence,
Not to mention all the wondrous spiritual lessons.

And in the end we will all find,
The favour of the absolute Divine,
Blessings and bounties without measure,
Flowing from the Almighty's infinite treasure.

Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red. **C P**

Hajj	pilgrimage	fifth	*Zakah*
Ka'bah	*Safa*	*masjid*	*Baytullah*
adult	strong	child	afford
Sawm	monetary	physical	*Hajj*
sacrifice	love	obedience	pleasures
Ihram	death	reminder	life
Resurrection	*Arafah*	*Tawaf*	mercy
history	idols	Prophets	*Hajj*
Adam	Ibrahim	Isma'il	Musa
sacrifice	Isma'il	animal	*Sa'iy*
hatred	peace	brotherhood	equality
'Umrah	four	any time	eleven

Comments **T**



Complete the following Ayah and *Hadith*. P C

"*The people who come to perform Hajj or 'Umrah are the ..... of Allah, and He grants them ..... they ask for.*"

"*The Hajj which is accepted by Allah has no less reward than ..... itself.*"

"*Follow up the Hajj or the Umrah with another, for they indeed remove ..... & ..... .*"

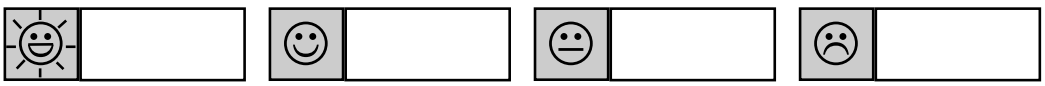
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- answered questions related to the topic ☐
- learnt a new *Ayah* and *Hadith* ☐
- completed a multiple choice excercise ☐
- completed a map about the *Hajj* ☐
- answered questions about *Makruhat* ☐
- learnt a poem ☐
- identified the odd word in a group ☐
- completed *Ahadith* on *Hajj* ☐

Comments T

How does my teacher
rate my performance in this lesson ?



AD'IYAH wa ADAB
supplications and etiquette

بسم الله الرحمن الرحيم

C O N T E N T S

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Ad'iyah

T P

Du'a' (singular of '*ad'iyah*') means a call or prayer. A servant of Allah invokes his Creator to express either his needs or his servitude to Him. This call in itself is a form of worship.

Allah is a living and permanent existence. He hears and sees and has the power to do as He desires and set the course of events in consonance with His will.

It is this firm conviction which gives rise to the urge within man to pray to Allah. When man receives inspiration from Allah, it comes to him naturally to call upon Allah for all his needs and to ask for Allah's blessings in this world as well as in the Hereafter. Allah is truly man's sustainer.

There is no time set for *du'a'*, neither is there any prescribed method nor a separate language. Man, at any moment, in any form, and in any language can pray to Allah. If the prayer has come from deep inside one's heart, it will certainly reach Allah. Allah will hear the call without delay and will answer the suppliant's prayers.

Du'a' means seeking from Allah and this seeking from Allah has no ending. It continues eternally. *Du'a'* is an expression of unceasing feelings welling up inside the believer's heart for his Lord. No moment of a believer's life can be bereft of it.

In the *Qur'an*, the importance of *du'a'* is stated thus, "*Say: My Lord would not care for you were it not for your prayer.*" *Du'a'* is one of the most important characteristics that distinguish a believer from an unbeliever and a significant indicator of one's faith in Allah.

Many people may think that there is no divine control over the universe and that everything is interacting independently. However, what they do not know is that every creature in the heavens and on the earth has already submitted to Allah. There is no creature whose destiny is not determined by Allah and who is not obedient to Him. The unbelievers do not understand this substantial fact. The believers, on the other hand, are aware that the only way to obtain the things they want is to ask them from the One Who controls them. They

know that Allah is the Creator and Director of all things.

However, it should also be understood that Allah's answering to prayers is not necessarily giving all that is requested from Him. For man is ignorant and he "*…prays for evil as he prays for good; for man is ever hasty*." So Allah responds to all our prayers, but sometimes gives what is wanted, and sometimes not, since it is in truth, 'evil'.

Du'a' should be done with humility and in private, in all sincerity, having hope but also fear of Allah in our hearts, and with deep concentration. Our prayers are actually a matter of confessing our weakness while showing our gratitude towards Allah. Abstaining from prayer shows arrogance and rebellion against Allah. Allah. Calling on Allah is both a prayer and also a great blessing. This very simple act of making a request is the key to attaining all physical and spiritual objectives.

Adab

"*I was sent to perfect the best in moral characteristics and etiquette,*" said the noble Prophet Muhammad [s] describing his mission. The main purpose of this message is to make man live according to the highest moral standards and etiquette which he is capable of.

Each person has a duty to cultivate good and desirable qualities which are part of his natural make-up. On the other hand, each person has a duty to strive against noxious qualities and habits. Bad qualities and habits are like rust on a pure heart. The more rust accumulates, the more insensitive a person's heart will become. The covering of rust may eventually obscure all good and a person might reach a state where vice and noxious qualities become not only acceptable to him but beautiful. If there is still a spark of good left, the door for repentance or tawbah might still be open. The weeds in your garden must not be allowed to stifle and smother the flowers and the fruit.

In cultivating good qualities, it is important to remember the saying of the Holy Prophet [s] that the best deeds are those done regularly even if they are small. This stresses the need to develop good habits, whereby the practice of goodness becomes a matter of course, easy and natural.

The *Ad'iyah* memorised in grades one and two must be revised before commencing.

Revise the following invocations. T

Ta'awwudh

(Seeking Refuge in Allah)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"*I seek protection in Allah from shaytan, the accursed one.*"

Tasmiyah

(Commencing in Allah's Name)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"*In the name of Allah, the Beneficient, the Merciful .*"

Al-Kalimah At-Tayyibah

(The Good Declaration)

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*There is no god except Allah, (and) Muhammad is the Messenger of Allah* "

Al-Kalimah Ash-Shahadah

(The Declaration of Testimony)

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

"*I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger.*"

Al-Kalimah At-Tamjid

(The Declaration of Exaltation)

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ

وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ○

وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"*Glory be to Allah, and all praise be to Allah, and there is no god except Allah, and Allah is the Greatest. There is no power nor strength except with Allah, the Exalted, the Mighty* "

Al-Kalimah At-Tawhid

(The Declaration of Oneness)

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِ وَ يُمِيْتُ

بِيَدِهِ الْخَيْرُ ○ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"*There is no god except Allah, who is alone. He has no partner. His is the kingdom and to Him is all praise. He gives life and causes death. In His hands is all goodness. And He has power over all things.*"

Al-Kalimah Radd Al-Kufr

(The Declaration of Refutation of Disbelief)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ بِهِ وَ اسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ ○

تُبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَ الْمَعَاصِيْ كُلِّهَا وَ اَسْلَمْتُ وَ اٰمَنْتُ وَ اَقُوْلُ

لاَ اِلٰهَ اِلاَّ اللّٰهُ مُحَمَّدٌ الرَّسُوْلُ اللّٰهِ

"*O Allah! I seek your refuge wherein to be saved from joining any partner with you knowingly. And I seek your forgiveness from all sins which (I may commit) unknowingly. I turn in repentance (to You) for (committing) them and I disassociate myself from disbelief, polytheism and all disobedience. I submit (to Your will) and I believe (in You) and I declare that their is no god except Allah (and) Muhammad is the Messenger of Allah.*"

Al-Iman Al-Mujmal

(A Concise statement of Belief)

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَائِهٖ وَ صِفَاتِهٖ

وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

"*I believe in Allah as He is (understood) by His names and His attributes , and I accept all His commandments.*"

Al-Iman Al-Mufassal

(A Complete statement of Belief)

اٰمَنْتُ بِاللّٰهِ وَ مَلٰئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ

وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ

تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

"*I believe in Allah, and His angels, and His books, and His Messengers, and in the Last Day, and in Qadr, the good thereof and the bad thereof coming from Allah, the Exalted, and in resurrection after death.*"

Du'a' before Eating

بِسْمِ اللّٰهِ

"*(I begin) in the name of Allah.*"

Du'a' after Eating

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَ سَقَانَا

وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"*All praise and gratitude is due to Allah Who has fed us and given us drink , and Who has made us Muslims.*"

Du'a' before Sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰ

"*O Allah! In Your name I die and come to life again.*"

Du'a' when Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا

وَ اِلَيْهِ النُّشُوْرُ

"*All praise be to Allah who has given us life after causing us to die, and to Him is our final resurrection.*"

Du'a' when Greeting

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

Du'a' in Reply to a Greeting

وَ عَلَيْكُمُ اَلسَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ

"*May the peace and mercy of Allah be upon you.*"

"*And may the peace and mercy of Allah be upon you, and His blessings too.*"

Du'a' when Sneezing

اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

Du'a' Responding to Sneezer

يَرْحَمُكَ اللّٰهُ

"*May Allah shower His mercy upon you.*"

Du'a' to the Respondent

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

"*May Allah guide you and set all your matters aright.*"

Du'a' when Thanking

جَزَاكَ اللّٰهُ خَيْرًا

"*May Allah reward you well.*"

Du'a' when Entering Toilet

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِث

"*Oh Allah, I seek your protection from all filth and impure creatures.*"

Du'a' when Leaving Toilet

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى
وَ عَافَانِىْ

"*I seek your pardon (O Allah!). All Praise be to Allah Who has removed discomfort from me and granted me relief.*"

Du'a' before *Wudu'*

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

"*In the name of Allah and all praise be to Allah.*"

Du'a' after *Wudu'*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ
وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

"*O Allah! Make me amongst those who repent, and make me from amongst those who remain clean and pure.*"

Du'a' when Entering Home

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا ○
وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

"*O Allah! I ask you the blessing of entering the home and the blessing of leaving the home. In the name of Allah we enter and in the name of Allah we leave, and upon Allah, our Cherisher, do we rely.*"

Du'a' when Leaving Home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَ لاَ حَوْلَ
وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ

"*(I leave) in the name of Allah, (and) I put my trust in Allah. There is no might (to guard against evil) nor power (to do good) except with Allah's (assistance).*"

Du'a' when looking in Mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِیْ فَحَسِّنْ خُلُقِیْ

"*O Allah! You have indeed beautified my body, so beautify my character too.*"

Du'a' when Dressing

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَ اَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

"*All praise be to Allah who has clothed me with that through which I cover my nakedness and adorn myself in my life.*"

Du'a' when Visiting the Sick

لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ○ لَا بَأْسَ طَهُوْرٌ اِنْشَاءَ اللّٰهُ○ اَللّٰهُمَّ اشْفِهٖ○ اَللّٰهُمَّ عَافِهٖ

"*Do not despair. This is a cleansing, if Allah so wills. Do not despair. This is a cleansing, if Allah so wills. O Allah! Cure him. O Allah! Grant him safety.*"

Du'a' when in Bodily Pain

اَعُوْذُ بِاللّٰهِ وَ قُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ

"*I seek protection in Allah and His Might from the harm of what I feel and fear.*"

Du'a' after *Adhan*

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ الْقَآئِمَةِ اٰتِ سَیِّدَنَا مُحَمَّدَنِ الْوَسِیْلَةَ وَ الْفَضِیْلَةَ وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِیْ وَعَدْتَّهٗ وَ ارْزُقْنَا شَفَاعَتَهٗ یَوْمَ الْقِیَامَةِ ○ اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ

"*O Allah! Lord of this perfect call and everlasting prayer, bless Muhammad with intercession and excellence, and raise him to the most praiseworthy position which you have promised him, and favour us with his intercession. Indeed you never turn back on your promises.*"

Du'a' when entering *Masjid*

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

"*O Allah! Open to me the doors of Your Mercy.*"

Du'a' when leaving *Masjid*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

"*O Allah! Indeed I ask of your bounty.*"

Du'a' before *Sawm*

بِصَوْمِ غَدٍ نَوَیْتُ

"*I intend fasting tomorrow.*"

Du'a' after *Sawm*

اَللّٰهُمَّ لَكَ صُمْتُ وَ بِكَ اٰمَنْتُ وَ عَلٰی رِزْقِكَ اَفْطَرْتُ فَتَقَبَّلْ مِنِّیْ

"*O Allah! For you I have fasted, and in you do I have faith, and with your provision do I break my fast, so do accept it from me.*"

Revise the following important phrases. T

When Starting Anything

بِسْمِ اللّٰه

"*(I begin) In the Name of Allah.*"

When Expressing Remorse

اَسْتَغْفِرُ اللّٰه

"*I seek Allah's pardon.*"

When Expressing Astonishment or Alarm

سُبْحَانَ اللّٰه

"*Glory be to Allah*" or "*Allah is Perfect and Pure.*"

When Expressing Elation or Apprehension

اَللّٰهُ اَكْبَر

"*Allah is the Greatest.*"

When Intending to Do Something

اِنْ شَاءَ اللّٰه

"*If Allah so wills.*"

Having Achieved Something

مَا شَاءَ اللّٰه

"*As Allah has willed.*"

When Wishing Well to Others

بَارَكَ اللّٰه

"*May Allah bless you.*"

When Expressing Gratitude or Admiration

اَلْحَمْدُ لِلّٰه

"*All praise be to Allah.*"

When hearing Good News

اَلْحَمْدُ لِلّٰه مَا شَاءَ اللّٰه

"*All praise be to Allah. It is just as Allah has willed.*"

When hearing Bad News

اَلْحَمْدُ لِلّٰه عَلٰى كُلِّ حَال

"*Praise be to Allah under all circumstances.*"

When Expressing Love to Another

اِنِّىْ اُحِبُّكَ فِى اللّٰه

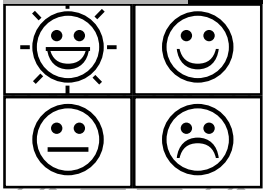
"*I love you for the sake of Allah.*"

Replying to One who Expresses His Love

اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَه

"*May He, for whose pleasure you love me, love you too.*"

Comments T



When in Distress

حَسْبِيَ اللّٰهُ وَ نِعْمَ الْوَكِيْل

"Allah is sufficient for me and a most excellent Guardian."

When having Evil Thoughts

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ○
اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهٖ

"I seek protection in Allah from shaytan, the accursed one. I believe in Allah and His Messengers."

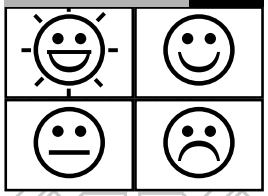
Islamic Months

مُحَرَّم	*Muharram*
صَفَر	*Safar*
رَبِيْعُ الْاَوَّل	*Rabi' al-Awwal*
رَبِيْعُ الثَّانِى	*Rabi' ath-Thaniy*
جُمَادَى الْاُوْلٰى	*Jumada-l-Ula*
جُمَادَى الْاٰخِرَة	*Jumada-l-Akhirah*
رَجَب	*Rajab*
شَعْبَان	*Sha'ban*
رَمَضَان	*Ramadan*
شَوَّال	*Shawwal*
ذُوالْقَعْدَة	*Dhu-l-Qa'dah*
ذُوالْحِجَّة	*Dhu-l-Hijjah*

Days of the Week

يَوْمُ الْاَحَد	*Sunday*
يَوْمُ الْاِثْنَيْن	*Monday*
يَوْمُ الثُّلَاثَاء	*Tuesday*
يَوْمُ الْاَرْبَعَاء	*Wednesday*
يَوْمُ الْخَمِيْس	*Thursday*
يَوْمُ الْجُمْعَة	*Friday*
يَوْمُ السَّبْت	*Saturday*

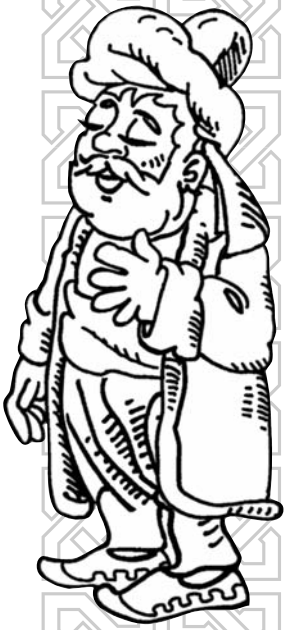
Comments



lessons 1-7

OUTCOME OBJECTIVES T P

- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah
- recognise that no moment of a believer's life can be bereft of *du'a'*
- understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things
- appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life
- learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah
- learn that each person has a duty to cultivate good and desirable qualities
- understand the need to develop good habits whereby the practice of goodness becomes a matter of course



LESSON 1-7 OVERVIEW T P

BY THE END OF THESE LESSONS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- memorise a series of Arabic supplications
- understand their meanings
- learn the *Sunnah* etiquettes associated with the relevant supplications
- complete a series of exercises for comprehension
- learn the Arabic Numerals
- learn some important Arabic phrases used in daily conversation

LESSON 1

Wudu'

DU'A's & ETIQUETTE

Vocabulary

spacious
sustenance

Memorise the following *Du'a'*. **C T**

The *Ad'iyah* before and after performing *Wudu'* as well as its *Adab* have already been covered in grade one. Revise them before commencing with the *Du'a'* to be recited during *Wudu'.*

Du'a' during *Wudu'*

اَللّٰهُمَّ اغْفِرْلِىْ ذَنْبِىْ وَ وَسِّعْ لِىْ فِىْ دَارِىْ
وَ بَارِكْ لِىْ فِىْ رِزْقِىْ

"O Allah! forgive me my sins, make my home spacious and comfortable and make my sustenance blessed."

ACTIVITY

Answer the following question. **C P**

If the *wudu'* is being performed in a bathroom that has a toilet, should the *du'a'* be recited aloud? .....

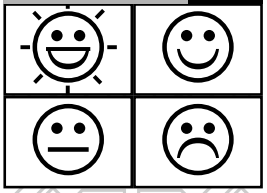
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'* ☐
- revised the etiquettes ☐
- answered question concerning the subject ☐

Comments **T**

How does my teacher **rate my performance in this lesson ?**



Memorise the following *Du'a'*s. C T

The *Ad'iyah* before and after Eating as well as the *Adab* of eating and visiting have already been covered in grade one and the grade three *Akhlaq* section. Revise these before commencing with the following *Du'a'*s.

Du'a' when Eating Elsewhere

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَ اغْفِرْ لَهُمْ وَ ارْحَمْهُمْ

"O Allah! Bless them (ie. the host) in what You have provided them with, forgive them and be merciful to them."

Du'a' after Drinking Water

اَلْحَمْدُ لِلّٰهِ الَّذِىْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهٖ وَ لَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

"All praise be to Allah who, through His mercy, gave us sweet water to drink, and did not make it bitter due to our sins."

Du'a' after Drinking Milk

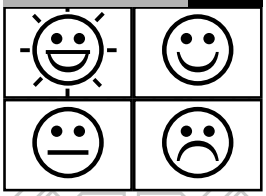
اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ

"O Allah! Grant us blessing in it (ie. the milk) and give us abundance thereof."

Vocabulary

provided
abundance

Comments T



Learn the following *Sunnah* etiquettes of drinking.

1) When drinking sip silently. Do not drink in loud gulps.
2) Drink in three breaths or sips.
3) Do not breath into the cup when drinking.
4) Do not stand and drink. *Zam-Zam* water though may be drank while standing.
5) When serving drinks, serve in order of age, starting with the eldest.
6) When refilling a jug used to serve drinks, continue from the person next to the one last served.
7) When serving drinks to guests, drink only after everyone else has been served. The one who serves drinks should drink last.
8) Glassware, earthenware, copper, plastic and wooden utensils may be used to serve drinks. Never use gold or silver utensils.

9) Share the drinking glass with someone beloved.
10) Of all drinks, always give preference to milk.

State whether True or False. **C** **ACTIVITY**

When drinking, sip silently and do not drink in loud gulps. T
Do not breath into the cup when drinking. ☐
You may stand or sit when drinking. ☐
When serving drinks, start with the youngest. ☐
The one who serves drinks should drink first. ☐
Never use gold or silver utensils for drinking and eating. ☐

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- completed a True & False exercise ☐

Comments **T**

How does my teacher **rate my performance in this lesson ?**

Memorise the following *Du'a'*s. **C T**

The *Adab* relating to these *Du'a'*s will be covered in detail at a later stage.

Du'a' Morning and Evening

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَ بِكَ اَمْسَيْنَا وَ بِكَ نَحْيٰ
وَ بِكَ نَمُوْتُ وَ اِلَيْكَ النُّشُوْرُ

"O Allah, in Your (name) do we pass the day and in Your (name) do we pass the night. In Your (name) do we live and and in Your (name) do we die and to You is (our destinies end and final) Resurrection."

Vocabulary

destiny
resurrection
bazaar
misfortune
oath
unprofitable
transactions

Du'a' when Entering a Bazaar

بِسْمِ اللّٰهِ ○ اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ خَيْرَ هٰذِهِ السُّوْقِ
وَ خَيْرَ مَا فِيْهَا ، وَ اَعُوْذُ مِنْ شَرِّهَا وَ شَرِّ مَا
فِيْهَا ○ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا
يَمِيْنًا فَاجِرَةً اَوْ صَفْقَةً خَاسِرَةً

"In the name of Allah (I begin). O Allah, I ask You (to bless me with) the good of this bazaar, and the good of all therein, and I seek Your protection from the harm of this bazaar, and the harm of all therein.
O Allah, I seek Your protection from the misfortune of false oaths and from unprofitable transactions."

Learn the following etiquettes of Passing the Day and visiting the Bazaar.

1) When starting in the morning, first make the intention to obey Allah's commands scrupulously.
2) Make a firm intention to encourage righteousness and discourage wrongdoing during that day.
3) Make a firm intention to assist any person who may ask your assistence that day.
4) Pray to Allah, asking him for strength and wisdom to fulfill your duty as a Muslim for that day.
5) Try your level best to do as much good as you possibly can, knowing that that day will never return again.
6) Continuously beg Allah for forgiveness for any wrongdoing or oversight on your part during that day.
7) Before going to bed in the evening pray for all those peo-

ple who have been good to you during that day.

8) Also forgive anyone who may have harmed you. Ask Allah to guide them or give them what they justly deserve so as to protect others from their harm.

1) When entering the bazaar make a firm intention to conduct all transactions strictly according to the Shari'ah.
2) Make a firm intention to be honest and fair in all you dealings.
3) Do not cheat nor allow yourself to be cheated.
4) Do not buy any doubtful goods no matter how cheap they may be.
5) Do not commit yourself to any contract regarding which you are unsure or which may be ambiguous.
6) Be polite and patient with sales men and customers alike.
7) Do not be overly insistent on demanding a lower price for an

item you wish to purchase.

8) Do not be impolite nor make a nuisance of yourself.
9) Do not act or speak in an inappropriate manner nor talk about inappropriate things in the bazaar.
10) Do not overspend or buy anything that is unnecessary.
11) Do not litter.
12) Use the public facilities, like toilets, responsibly.
13) Do not spend too much time unnecessarily in the bazaar.

Complete the sentences using the list below C

responsibly overspend return forgive dealings polite wisdom patient unnecessary speak act good strength harmed bazaar honest obey time

When starting in the morning, first make the intention to ..... Allah's commands scrupulously.

Pray to Allah, asking him for ..... and ..... to fulfill your duty as a Muslim that day.

Try your level best to do as much

..... as you possibly can, knowing that that day will never ..... again.

Before going to bed ..... anyone who may have ..... you.

When entering the bazaar make a firm intention to be ..... and fair in all your .....

Be ..... & ..... with sales men and customers alike.

Do not ..... or buy anything that is ..... .

Do not ..... or ..... in an inappropriate manner in the bazaar.

Use the public facilities .....

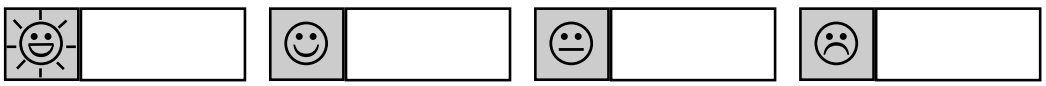
Do not spend too much ..... unnecessarily in the bazaar.

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a's* ☐
- learnt the etiquettes ☐
- completed a word selection exercise ☐

How does my teacher **rate my performance in this lesson ?**



Memorise the following *Du'a'*s. **C T**

Du'a' when Boarding a Vehicle

اَلْحَمْدُ لِلّٰهِ ○ سُبْحَانَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَ
مَا كُنَّا لَهٗ مُقْرِنِیْنَ ○ وَ اِنَّا اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ

"All praise be to Allah. Glory be to Him who has made this vehicle subservient to us while we (of ourselves) were unable to control it. And, to our Lord we are indeed all journeying back."

Du'a' when Commencing a Journey

اَللّٰهُمَّ بِكَ اَصُوْلُ وَ بِكَ اَحُوْلُ وَ بِكَ اَسِیْرُ

"O Allah! In Your name I commence this journey and in Your name I travel about and in Your name I progress."

Du'a' when Returning from a Journey

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

"We are returning (from our journey). We beg (from Allah) forgiveness (for any sin committed), we worship our Lord (alone) and We praise (Him)."

Vocabulary

vehicle
subservient
unable
commence
progress
committed
preferable
conveyance
steady
swift
prolong
inform

Learn the following *Sunnah* etiquettes of travelling.

1) It is preferable to set out on a journey on a Thursday or Monday.
2) It is preferable to set out on a journey early in the morning.
3) Do not travel alone. It is always preferable to travel in groups of at least three persons.
4) When seating oneself on or in the conveyance say, "*Bismillah* (I begin in the Name of Allah)".
5) When travelling on a long journey, maintain a steady and swift pace.
6) When going uphill recite '*Allahu Akbar*' (Allah is greatest) thrice.
7) When going downhill, recite '*Subhan-Allah*' (Glory be to Allah) thrice.
8) If a traveller stops over at any place during his journey, even if just for a little while, he should perform two *raka'at* of *Nafl* (voluntary) *Salah* before continue-

ing.

9) Always share the various duties equally when travelling.
10) Do not prolong a journey unnecessarily.
11) When returning from a journey, first perform two *raka'at* of *Nafl Salah*, preferably in the local *Masjid*, before settling down.
12) Always inform the housefolk of your arrival in advance. Never enter your home all of a sudden.
13) When a traveller returns from a journey he should hug those who come to greet him and he may kiss them on the forehead too. (This will not apply to women outside the family whom he can marry).

ACTIVITY

Colour-in the correct word/s in green. **C P**

It is preferable to set out on a journey on a (Thursday) (Tuesday).
It is preferable to set out on a journey early in the (morning) (evening).

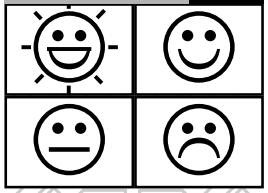
It is always preferable to travel in groups of at least (three) (five) .
When travelling on a long journey, maintain a (slow) (swift) pace.
When going uphill recite (‘*Allahu Akbar*’) (‘*Subhan-Allah*’) .
(Do not) (Do) prolong a journey.
When returning first perform two *raka‘at* of *Nafl Salah* (in the *Masjid*) (at home) before settling down.
(Never) (You may) enter your home without first informing the housefolk of your arrival.
When a traveller returns he may affectionately hug those women (outside) (within) the family whom he (can) (cannot) marry.

SUMMARY **P**

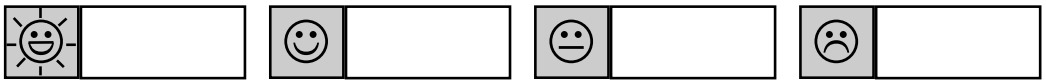
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du‘a’s* ☐
- learnt the etiquettes ☐
- completed a word selection exercise ☐

Comments **T**



How does my teacher **rate my performance in this lesson ?**



Memorise the following *Du'a'*s. C T

Du'a' when in Prosperity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ

"All praise be to Allah by whose grace all good work is accomplished."

Du'a' when in Adversity

اَللّٰهُمَّ اَجِرْنِىْ فِىْ مُصِيْبَتِىْ وَ اخْلُفْنِىْ خَيْرًا مِّنْهَا

"O Allah, grant me refuge and safety in this adversity and give me in return something far better than I have lost."

Du'a' when seeing Another in Adversity

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلاً

"All praise be to Allah Who has guarded me from the difficulty which has befallen you, and Who has blessed me with favours that so many other creatures do not enjoy."

Vocabulary

prosperity
grace
accomplished
adversity
guarded
befallen
verbally
condescending
complacent
exert
endeavour
anticipate
consider
afflict
encourage
relieve
displeasure
ease

Learn the following *Sunnah* etiquettes. T

When in Prosperity

1) Be grateful to Allah for his bless-

ings.

2) Thank Allah verbally by saying "*Al-Hamdu Lillah* (All Praise be to Allah)," and "*Ash-Shukru Lillah* (All Gratitude be to Allah)."
3) Use the gift in a manner which pleases Allah.
4) Do not become proud.
5) Do not be condescending.
6) Share the favour with others.
7) Pray to Allah to increase His favours upon you.
8) Do not become complacent and lazy.
9) Exert yourself even more in your endeavour.

When in Adversity

1) Be patient in the difficulty that has befallen you.
2) Understand that it is a test from Allah.
3) Do not show any displeasure towards Allah.
2) Continue to uphold the commands and laws of Allah.

6) Do not lose hope.
7) Do not resort to impermissable deeds which may displease Allah.
4) Anticipate a great reward from Allah for your patience.
5) Pray to Allah to remove the adversity
8) Continue to exert yourself in your endeavours.
9) Know that after difficulty comes ease.

When Seeing another in Adversity

1) Remember the favours of Allah upon you and be grateful to Him for his blessings.
2) Thank Allah verbally for protecting you from the adversity by saying "*Al-Hamdu Lillah* (All Praise be to Allah)," and "*Ash-Shukru Lillah* (All Gratitude be to Allah)."
3) Never laugh at or mock the person in adversity.
4) Do not consider yourself better than him.

5) Remember that Allah could afflict you with the very same adversity too, or even worse.
6) Treat the one struck with adversity as you would like to be treated.
5) Do as much as is possible to help the person in adversity.
6) Encourage the person in adversity to be patient and never to lose hope.
7) Pray to Allah to relieve the suffering of the person in adversity.
8) Pray to Allah to protect you from adversity.

ACTIVITY **C P**

Use a mirror to read these sentences. Thereafter write them out in the space provided.

Be grateful to Allah for his blessings.

.....

.....

Use the gifts of Allah in a manner which pleases Him.

.....

.....

Do not become proud and conde-

sending.

.....

.....

Share the favours you enjoy with others.

.....

.....

Never laugh at or mock the person in adversity.

.....

.....

Treat the one struck with adversity as you would like to be treated.

.....

.....

Know that after difficulty comes ease.

.....

.....

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the *du'a'*s ☐
- learnt the etiquettes ☐
- read & rewrote inverted sentences ☐

How does my teacher **rate my performance in this lesson ?**

 ☐ ☐ ☐ ☐

Comments **T**

LESSON 6

Arabic Numerals

Memorise the Arabic Numerals. **C T**

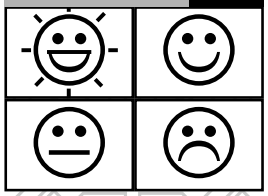
وَاحِد	*One*
اثْنَان	*Two*
ثَلاَثَة	*Three*
اَرْبَعَة	*Four*
خَمْسَة	*Five*
سِتَّة	*Six*
سَبْعَة	*Seven*
ثَمَانِيَة	*Eight*
تِسْعَة	*Nine*
عَشَرَة	*Ten*

SUMMARY **P**

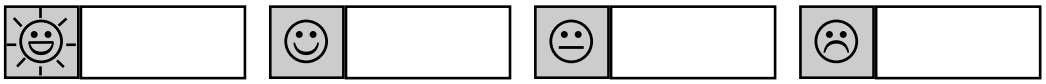
BY THE END OF THIS LESSON THE CHILD HAS :

- memorized the Arabic Numerals ☐

Comments **T**



How does my teacher **rate my performance in this lesson ?**



Muslims often use Arabic words and phrases in their daily conversation. Even if we don't speak Arabic, we use many Arabic terms.

These phrases help us to remember Allah. They remind us of Allah's Power over His creation as well as His Compassion.

They assist in moulding thoughts and actions into the natural mould of '*ibadah* or worship of Allah and provide a person with a spiritual climate and orientation.

Memorise the following important phrases. **C T**

When a Loss Occurs

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ

"Indeed to Allah we belong, and to Him is the Final return."

When seeing another Muslim Cheerful

اَضْحَكَ اللّٰهُ سِنَّكَ

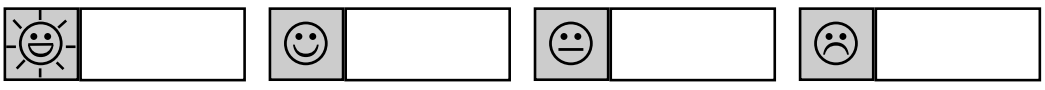
"May Allah always keep you cheerful."

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- memorized the important phrases ☐

How does my teacher **rate my performance in this lesson ?**



QASAS AL-AMBIYA'
stories of the prophets

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	The Story of Musa [a]	215
LESSON 2	The Story of 'Isa [a] (Jesus)	255

T P

To every nation that has passed on, Allah sent a messenger who summoned them to His true path. Messengers are those who communicate the existence and oneness of Allah, spread His religion, and inform them about what Allah demands from them, in other words, things that they should do and things that they should abstain from. They also warn them against the punishment of Hell and give them the glad tidings of Paradise.

The lives and struggles of the messengers are abundant in lessons for believers who think and are inclined to learn from them. In the Qur'an, Allah describes in detail the subjects they communicated to their peoples, the methods they employed to persuade them and many other aspects of the messengers themselves.

Believers should not differentiate between any of the messengers and should take their virtuous manners and behaviour as described in the Qur'an as their model. They should follow their advice, and act on it and hold in very high regard their warnings.

Allah narrates the stories of these distinguished servants of His in the Quran not merely as historical facts, but also in order to encourage believers to reflect on, and pay heed to these superior people so that they may take them as their models.

As a matter of fact, Allah sets forth in the Qur'an the facts which messengers have invited their people to accept, and provides a detailed account of the excellent character traits they possessçd.

That being so, the responsibility of believers is to give careful consideration to the life stories of messengers related in the Qur'an, and make their best effbrts to follow the path they indicate, and comply with their admonitions and warnings. The purpose of these stories therefore is to assist such efforts on the part of believers.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the Prophet Musa [a]
- discover that all kings who are proud and disbelieve in Allah become cruel and wicked
- understand that we must be concerned for the poor and oppressed even if we ourselves are living in comfort
- learn that when intending marriage, always look for one who has commendable spiritual & moral qualities
- realize that what seems to be beneficial to us Allah can make harmful, and what seems to be harmful to us Allah can make beneficial
- appreciate that belief does not depend on miracles
- learn that Allah punishes severely those who see his signs and still refuse to believe
- learn that Allah always comes to the rescue of those who believe in him and follow His Prophets
- learn that In the end, only the believers are successful

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the Prophet Musa [a]
- unscramble words to be used to complete sentences
- learn a new *Ayah* and a new *Hadith*
- listen to a detailed story about *Nabi* Musa [a].
- find suitable one-word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed through the story
- complete and colour-in a maze puzzle
- identify some qualities of Prophets and tyrants

Read and explain the following. **T**

Prophet Ibrahim [a] had two sons, *Nabi* Ismail [a] and *Nabi* Is'haq [a]. *Nabi* Ishaq [a] had many grandchildren and great-grandchildren.
They were known as the Banu Isra'il, the Israelites.

The Banu Isra'il settled in the land of Egypt.
An evil king came to rule over Egypt.
His name was Fir'awn.
Fir'awn hated the grandchildren of *Nabi* Ishaq [a].
This was because they refused to believe in the false gods and idols the Egyptians worshiped.

The wicked Egyptians forced the Banu Isra'il into slavery.
The Banu Isra'il were treated like animals.
Fir'awn also ordered that every

Vocabulary

settled
slavery
male
suffering
revelation
claimed
amazed
serpent
release
seperated

newborn male child of the Israelites be killed.

During this frightful time a handsome boy was born.
His name was Musa.
Fearing for the safety of the little child, Musa's mother put him into a basket and placed it into the waters of the river Nile.
The Queen of Egypt found the basket floating on the river.
She decided to keep the child as her own.

Musa grew up in the palace of Fir'awn as a prince of Egypt.
Although Musa was brought up as a prince the suffering of the Israelites made him very unhappy.
One day Musa saw an Egyptian man beating an Israelite slave. While trying to stop the Egyptian Musa accidentally killed him.
Musa had to flee from Egypt to the

land of Madyan.

There he met the pious Shu‘ayb.
Musa lived with Shu‘ayb and his family for ten years.
One day while travelling with his family, Musa saw a strange light shining from the Mountain of Sinai.
It was the light of Allah and there Musa received his first revelation.
Allah commanded Prophet Musa [a] to go to Fir‘awn and his people and call them to Allah as well as to free the Banu Isra’il from slavery.

Fir‘awn was proud and refused to believe in *Nabi* Musa [a].
When Prophet Musa [a] showed his miracles to Fir‘awn he claimed that it was magic.
Fir’awn called all the magicians of Egypt together to defeat the miracles of Prophet Musa [a].
The magicians cast ropes to the ground which seemed to turn into

snakes.
The people were amazed.
Then Prophet Musa [a] cast his staff to the ground which immediately turned into a huge serpent which swallowed up the snakes of the magicians.
The magicians knew that Prophet Musa [a] was a true Prophet and believed in him.

Fir‘awn was furious and killed them.
Instead of believing in Allah and releasing the Banu Isra’il from slavery Fir'awn became even more cruel.

Allah sent his punishment upon Fir‘awn and the people of Egypt.
But still Fir‘awn refused to believe and stop his cruelty.

Fir‘awn then promised to set the Banu Isra’il free.
But as soon as they began their

journey out of Egypt, Fir'awn broke his promise, and with a great army, he set out in pursuit of them.

Prophet Musa [a] and the Israelites came up to the shores of the sea.
Behind them was the army of Fir‘awn and infront the ocean.
They were afraid.
Allah came to help of His Prophet and the waters of the ocean seper-ated allowing the Banu Isra’il to pass through.
Prophet Musa [a] and the Israelites passed through safely.

When Fir ‘awn and his army tried to pass through Allah caused the waters to come crashing over them.
Fir‘awn and his army were all drowned.
Allah saved His Prophet and those who believed in Him and destroyed the evil disbelievers.

ACTIVITY

Unscramble the following words first and thereafter use them to complete the sentences. **C P**

hqsla	edwnorD	ciagsMian	Faiwrn
kSnea	iaSin	Etpyg	veliBee	Ptra

The Banu Isra'il were the great grandchildren of *Nabi* .....

Fir'awn was the wicked king of .....

Nabi Musa [a] grew up in the palace of ..... as a prince.

Allah spoke to *Nabi* Musa [a] on the mountain of .....

Nabi Musa [a] threw his stick to the ground and it turned into a gigantic .....

The ..... all embraced Islam.

Fir'awn stubbornly refused to believe in *Nabi* Musa [a].

Allah caused the sea to ..... for the Banu Isra'il.

Fir'awn and his army were .....

Qur'an

Allah ﷻ has declared:

"And then We sent Musa and his brother Harun, with our signs and clear authority, to Fir'awn and his chiefs. But they were scornful and they were a people who were arrogant."

"Then We inspired Musa to, "Strike the sea with your staff!"And it divide, and each sepearate [part became like a huge, firm mountain."

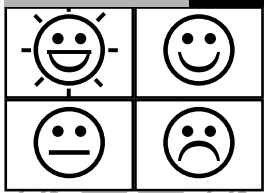
"We saved Musa and those with him and We drowned the others. Indeed in that there is a sign, and yet most of them do not believe."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Indeed Musa praised his Lord saying, 'All praise be to Allah Who has honoured me by speaking to me (without any intermediary), Who has chosen me as his Apostle, Who has revealed the Tawrah to me, Who has destroyed Fir'awn at my hands, and Who has saved the Children of Israel through me."

Comments **T**



The story of *Nabi* Musa [a] is essential to understanding the many fundamentals of faith. For this reason a relatively detailed account will be rendered here.

Read the following story and thoroughly discuss the lessons to be learnt.

T

CHAPTER 1

Nabi Ibrahim [a] had two sons, one was *Nabi* Ismail [a] and the other *Nabi* Is'haq [a]. They were both pious and obedient servants of Allah. Now *Nabi* Ishaq [a] had many grandchildren and great-grandchildren, more than you could imagine, and they came to be known as the Banu Isra'il, the Israelites. They believed in Allah and worshipped Him alone.

The Banu Isra'il had come to settle in the land of Egypt. They lived there for many years, enjoying the blessings of Allah in this wonderful land. However, as time went by, things changed as things do, and a

P C

Vocabulary

superstitious
.....
terrified
.....
false
.....
slavery
.....
bear
.....
alleyway
.....
rage
.....
male
.....
wept
.....
bitterly
.....
exclaim
.....
enchanted
.....
adopt
.....

P C

Vocabulary

overjoyed

luxury

merciless

regretful

serious

wandering

maiden

assistence

quench

flock

approach

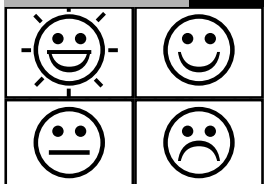
introduce

upbringing

rid

employ

Comments T



very proud, superstitious and evil king came to rule over Egypt. Wherever he went the people were terrified and ran, He was cruel and wicked and and his name was Fir'awn.

This king hated the grandchildren of *Nabi* Ishaq [a]. He hated the Banu Isra'il. This was because they refused to believe in the false gods and idols the Egyptians worshiped and remained faithful to their belief in one Allah, Master and Creator of all. The proud Egyptians forced the Banu Israel into slavery and placed such difficulties upon them that none could bear.

They forced them to work as animals do, beating them, kicking them and starving them too. The only food the Banu Isra'il were given to eat were the scraps and waste otherwise given to the dogs and cats in

the streets and alleyways.

Despite all these difficulties the Banu Isra'il continued to grow in number. They had become so many that the Egyptians became afraid of them. Fir'awn knew that the Banu Isra'il would become too many and too powerful to control. And what is more is that he was told, that an Israelite child will be born who will destroy his kingdom.

Fir'awn was mad with rage and ordered that every newborn male child be killed and only the girls of the Banu Isra'il be left alive. This cruel order was obeyed and thousands of little baby boys were slaughtered in the streets before their mother's eyes.

CHAPTER 2

P C

Vocabulary

propose
.....
blazing
.....
ember
.....
overawed
.....
miraculous
.....
slither
.....
unexpected
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sight
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splendor
.....
revelation
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nation
.....
unexpected
.....
preach
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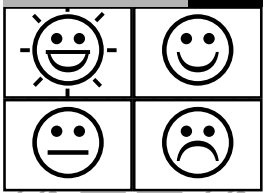
mission
.....
encounter
.....

Comments T



P C

Vocabulary

enslave

demand

persecute

assemble

serpent

radiant

advise

possess

humiliate

threaten

heed

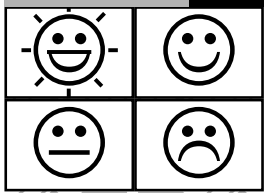
withold

starvation

sorcery

swarm

Comments T



During this frightful time a handsome son was born to the wife of Imran. Imran was a pious man of the Banu Isra'il. For a few days the beautiful baby's mother hid the child away from the cruel Egyptians, but the time soon came when she could do so no longer. Fearing for the safety of the little child, the frightened mother put the baby into a basket and carried it down to the banks of the river Nile. She hid the basket amongst the reeds, commanding Maryam, her daughter, to keep watch from a distance. The poor mother wept bitterly but what could she do? Rather than see the child killed before her eyes, she decided to hand the child over into the care of Allah.

The basket began to float slowly down the river with the child sleeping peacefully in it. It so happened

that it was that time of the day when Fir'awns wife, the Queen of Egypt, would go down to the river to bathe along with her maid servants. As she came closer to the bank of the river, she saw the basket and ordered the servants to bring it to her.

The Queen lifted the blanket and peeped under it. She could not believe her eyes. There lay the most beautiful little baby, smiling and gurgling ever so cutely. "*What a beautiful child. I have never seen such beauty in all my life!*", she exclaimed.

Fir'awns wife was enchanted by the sweet, smiling face of the child. The Queen decided to adopt the little boy. She named him Musa, which in the Egyptian language means '*the one who was taken out of water*'.

P C

Vocabulary

summon

behalf

plague

devour

vegetation

infect

boils

pursue

shore

perish

submerge

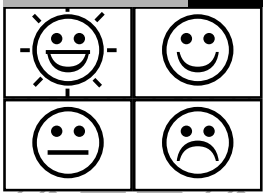
chariot

swarm

summon

behalf

Comments T



P C

Vocabulary

plague

devour

vegetation

infect

boils

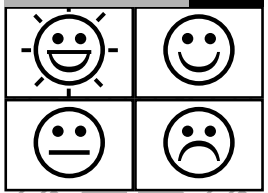
pursue

"*We will have to find a nurse to take care of him*", said the Queen and she gave orders that a good nurse be found for the baby. Maryam who had followed the basket from a distance was delighted to learn that the Queen was looking for a good woman to take care of the baby she had adopted. She at once went to the Queen and explained that her mother was the best nurse in all the land of Egypt.

"*Go fetch her!*", said the Queen "*If she can nurse the baby I shall pay her well.*"

Musa's mother was overjoyed. She knew that Allah had protected the child from harm. She knew that Allah had brought mother and child back together, safe from the cruelty of Fir'awn. She knew that Allah always cares for those who put their trust in Him.

Comments T



And so, with his mother by his side caring for him, handsome little Musa began his life as a prince of Egypt in the palace of Fir'awn, the very man who wished to kill him.

CHAPTER 3

Although he was brought up as a prince, enjoying every luxury and comfort, the suffering of the Banu Isra'il who slaved around him, living like animals do, made him very unhappy.

One day Musa [a] saw an Egyptian nobleman mercilessly beating an Israelite slave. Seeing such cruelty, Musa [a] fell upon the Egyptian in order to save the Israelite slave but in his anger he dealt such a heavy blow that the Egyptian was killed on

the spot. Musa [a] was very regretful and prayed to Allah for forgiveness. He did not wish to kill the man. But the crime was very serious indeed and he had to flee from Egypt into the deserts that stretched across the shores of the Red Sea, into the land of Madyan.

His wanderings in the desert brought him one day to a watering place where he saw two maidens who were finding difficulty in drawing water from the well for their flock of sheep. Musa [a] went to their assistance. After helping them he quenched his own thirst and lay down to rest under the shade of a tree nearby.

Later one of the damsels came back. Approaching shyly, she said in a soft voice, "*My father is grateful for what you had done for us. He invites you to our home so that he*

may thank you in person and reward you for your kindness."

Musa [a] happily accepted the invitation and followed the maiden to her father whom he found to be a very kind, noble old man. His name was Shu'ayb. Shu'ayb and his family lived a very happy life in their comfortable and peaceful home.

Musa [a] introduced himself to Shu'ayb, explaining how he had come to be in Madyan. He told Shu'ayb the story of his youth and upbringing and how he had lived as a prince of Egypt in the palace of Fir'awn. He described what had happened to the Egyptian nobleman and how he was forced to leave Egypt. "*You are well rid of them*", said Shu'ayb. "*Who would live among such cruel people ? You should thank Allah for your escape*," added Shu'ayb.

After some days, one of the daughters told Shu'ayb, "*O Father, why don't you employ this man to work for us? He is strong and seems trustworthy too.*"

Shu'ayb had already noticed the excellent qualities of Musa [a]. and was only too eager to accept his daughter's advice.

Musa [a] thus stayed in the home of Shu'ayb and the two became close friends. One sunny day Shu'ayb proposed to Musa [a] that he marry one of his lovely daughters. Musa [a] was overjoyed at the proposal and before long the two were married. Musa [a] and his beautiful bride lived very happily in the bright joyous home of Shu'ayb.

But, even there, he was not at peace. He continued to think about

the sorrow of his people and their sufferings in Egypt.

CHAPTER 4

One day while travelling with his family, Musa [a] saw a fire blazing from the Mountain of Sinai.
"*Stay here!*", he told his wife. "*I am going over there to bring back a burning ember, and with it we will make a fire to warm ourselves*."

But when he reached that which he thought to be a fire, he found a glorious blaze of light, a light so bright it lit up the heavens and the earth from east to the very far west.

Suddenly an All-Powerful voice fell upon his ears, "*O Musa! I am your God. I am Allah, the Lord of the worlds.*"

Musa [a] stood overawed, fascinated and speechless.

"*Now throw down your staff!*", commanded the Voice. Musa [a] obeyed, and miraculously, the staff stirred to life and began to slither about. It had turned into an enormous snake.

Musa [a] was shocked by the unexpected sight, but the Voice calmly reassured him. "*O Musa!*" It said. "*Fear not for no harm shall come to you. Now place, your hand under your arm, near to your heart, and see what shall be seen!*" And lo, the hand glowed bright with the glory and splendor of Allah. Allah had filled the heart of Musa [a] with the light of faith and revelation.

"*Now go!*", said the Voice, "*…with these two signs, to the wicked Fir'awn and to his people. Go as My*

messenger and free the Banu Isra'il from slavery!"

Musa [a] had been chosen by Allah to be His Prophet to the Banu Isra'il. He was now *Nabi* Musa [a], Prophet and Messenger of the Lord of the Worlds.

Nabi Musa [a] was fearful of the great duty placed upon him. He was commanded to free a whole nation from slavery and change the wicked ways of a powerful king. This was no easy task. "*O Allah!*" *Nabi* Musa [a] prayed, "*Make my brother Harun my helper for he is a better speaker than I am.*"

"*We will certainly give you the strength of your brother Harun and together you shall preach My word*", said the Voice of Allah.

So *Nabi* Musa [a] returned to his

family greatly excited, and immediately set out on his journey to Egypt.

CHAPTER 5

Nabi Musa's [a] brother, *Nabi* Harun [a], joined him in Egypt and together they began their mission of calling the Banu Isra'il to their message. They told them of all that had happened on the Mountain of Sinai, *Nabi* Musa's [a] wondrous encounter and the revelation of Allah. The people were overjoyed and the hope of freedom filled the hearts of the enslaved people.

Nabi Musa [a] and *Nabi* Harun [a] then made their way to the palaces of the king of Egypt, Firawn.

Silence filled the court of Fir'awn as

Nabi Musa began to speak, "*O Fir'awn! I am a messenger from Allah, the Lord of the worlds, and I have come to you to demand the freedom of the Banu Isra'il whom you have kept in slavery and persecuted for so many years. I come with a clear sign from Allah, so be warned and fear Allah, your Creator.*"

The wicked king was greatly amused.
"*So you are now a Prophet of Allah!*" he laughed. "*Well, show us a sign if you are truthful* ".

Nabi Musa [a] at once threw down his staff and all those assembled in the court of Fir'awn drew back at the frightful sight before them. There arose a gigantic serpent, slithering and hissing.

Nabi Musa [a] reached over and

the terrifying snake turned once more into a staff.

"*Now see*", said Musa as he placed his hand under his arm, by his pure heart. As he drew it out, to everyone's surprise, it was sparkling brilliantly, radiant with Divine Light.

Fir'awn and his chiefs were struck with wonder.

"*This is magic, pure and simple!*", the chiefs told the king. "*Musa is using magic to snatch away your kingdom*."

"*Let us match his magic with that of our magicians*", advised the chiefs.

So Fir'awn issued orders to all the magicians of the land to gather on a certain day at his palace. He offered them a rich reward if they could defeat *Nabi* Musa [a].

On the appointed day all the magicians gathered at the palace of the king. When *Nabi* Musa [a] and *Nabi* Harun [a] arrived the chief magician stood up and addressed them saying, "*O Musa! Will you be first or shall we?*"

"*You first*," replied *Nabi* Musa [a]. And so the magicians, who knew of the staff of *Nabi* Musa [a], threw their rods and magically the ground was covered with slithering, hissing snakes.

Then *Nabi* Musa [a], taking his turn, threw his staff to the ground, and behold! It began to devour the magician's snakes until not a single one was left. The king's magicians, realising that this was no magic nor was it trickery, bowed their heads down before *Nabi* Musa [a] and declared their belief in Allah, the Lord of the worlds. This was the

work of a power far greater they had ever known, a power that could only be possessed by a Prophet of Allah.

"*Now do you believe?*" *Nabi* Musa [a] asked Fir'awn. But Fir'awn was angrier than before. He had been humiliated and his own magicians had turned against him.

Fir'awn looked fiercely towards the the magicians, "*How dare you believe in Musa before I give you permission to do so?*" he thundered. "*I shall have you nailed to a cross and leave you to die a slow, painful death*", he threatened.

Instead of believing in Allah and releasing the Banu Isra'il from slavery, the wicked Fir'awn became even more cruel towards them, ordering his chiefs to work them even harder and beat them even more viciously.

CHAPTER 6

Nabi Musa [a] told his people to pray to Allah and to be patient. He warned Fir'awn that a great punishment would come upon the land of Egypt if he did not heed Allah's warning. But still Fir'awn refused.

The punishment came over the wicked king and his people. Allah withheld the rains and a drought gripped the land. There was a severe shortage of food and many began to die of starvation. But the stubborn king saw this punishment as nothing but the evil of *Nabi* Musa [a] and defiantly said, "*We shall never believe in your sorcery, O Musa!*"

The punishment of Allah came upon

the evil king and his people even more fiercely. Firstly, the water of the vast river Nile turned to blood. None could drink it and all the fish in the river died.

Then, countless swarms of frogs appeared. They were everywhere; in the houses, in the gardens and in the street, crawling over everything, and everywhere you could feel them creep. The people had no water and now no peace. They became very afraid.

The king too was very scared. He now summoned *Nabi* Musa [a] and said, "*O Musa! Pray on our behalf to your Allah. If we are saved from this punishment, then we shall truly believe in you and we shall allow you to take the Banu Isra'il with you as free men*".

But when Allah removed the frogs

and the water of the Nile became fresh and sweet again, the king refused to fulfill his promise. So Allah's punishment returned; first a plague of lice then followed clouds of hungry locusts which settled upon the fields and devoured all the vegetation.

Thereafter came terrible hailstorms and a dreadful disease which infected all the Egyptians covering their bodies with painful boils and sores. Through all this horror the Banu Isra'il were kept safe and protected.

Once again, Fir'awn and his people were terrified and begged *Nabi* Musa [a] to pray to Allah to save them, promising in return to believe in him and to free the Banu Isra'il.
Thus it was that after years and years of slavery, the Banu Isra'il at last were allowed to go.

CHAPTER 7

The Banu Isra'il were now free and set out on their joyous journey out of the land of Egypt. But again Fir'awn was to break his promise. No sooner did they leave but Fir 'awn set out with a great army in pursuit of them. His wickedness would not allow him to let the Banu Isra'il go in peace and enjoy their freedom.

The Banu Isra'il were very frightened indeed, but *Nabi* Musa [a] told them to trust in Allah and urged them to go forward. They went as far as the shores of the Red Sea. Here they were forced to stop. They had no ships with which to cross the blue waters of the sea, and the frightful thought occured to them

that now they would surely perish at the hands of the king's armies.

But Allah had promised to help *Nabi* Musa [a], and Allah never breaks His promise. Allah ordered *Nabi* Musa [a] to strike the water with his staff. *Nabi* Musa [a] obediently did as he was told. The staff splashed into the water and behold, the blue-white waves began to separate miraculously and soon a clear path was made through the sea from shore to shore.

Nabi Musa [a] led the wonderstruck Banu Isra'il, and crossed the sea-bed on foot, safely reaching the opposite shore.

Firawn, in his fury and pride, and so not realising the dangers, charged with his armies into the sea path. But no sooner were they in its deep-est part, but the water rushed back,

submerging the whole army and drowning the wicked Fir'awn along with his soldiers, chariots, horses and all.

On the opposite shore of the Red Sea, the Banu Isra'il sang out in praise of Allah and His messenger, *Nabi* Musa [a]. They were glad. Their long years of slavery were over at last. They returned once more to Kan'an, the land of their forefathers, and there they settled, living in peace and happiness, worshipping Allah and praising Him for all His favours.

This is the reward for those who believe in Allah and obey His commands, and a warning to those who, because of pride and greed, disobey the messengers of Allah and do evil on the earth.

The following moral lessons learnt from the story must be explained & discussed thoroughly

- The disbelievers will always hate those who believe in Allah. This is so because they have become the friends of *shaytan.*
- All kings who are proud and disbelieve in Allah become cruel and wicked.
- Evil kings will commit the greatest evil in order to hold on to power. This is so because they love the life of this world and do not believe in the heareafter.
- Allah gives some people power and rule only to test them, which are best in action. Power and rule are not a favour because the very same can lead one to destruction.

- What Allah decides must happen will happen, and not even powerful kings can change that.
- Allah has the power to make a

raging river, which otherwise drowns, a place of safety for even a little child.
- Allah has the power to make even the home of your greatest enemy a place of safety.
- Those who put their trust in Allah are never disappointed.

- All Prophets are created perfect in every way. All are very handsome and all are very strong.
- In order to overcome an enemy it is necessary to know him well. This is the reason Allah had *Nabi* Musa [a] grow up in the palace of Fir'awn.
- Wealth and luxury never corrupt the pure at heart.

- We must be concerned for the poor and oppressed and do everything in our power to help them, even if we ourselves are living in comfort.
- In helping others in need we

must be careful never to become oppressors in turn, as for example when *Nabi* Musa [a] killed the Egyptian nobleman, although , keep in mind that that was done accidentally.

- Always help those who need assistance, especially the young, the old, women and the frail.

- Always show your appreciation to those who assist as for example by assisting them in turn.

- Allah always rewards those who mean well and come to the assistance of those who are in need.

- Hospitality is a distinctive attribute of the Prophets and the pious servants of Allah.

- When seeking to employ a worker always ensure that he is trustworthy and strong.

- It is the duty of the Father primarily to find a suitable husband

for his daughter.
- There is nothing wrong for the father of a woman, or for that matter the woman herself, to propose marriage to a suitable man.
- When intending marriage, always look for one who has commendable spiritual and moral qualities first.

- Prophets are always restless, ever concerned about the suffering of others.
- Allah chooses His Prophets and no one can, by himself, become a prophet.
- Only the best of all human beings are chosen as Prophets.
- No creature can see Allah because He is much too powerful and mighty for human eyes to behold.

- What seems to be beneficial to us Allah can make harmful, and what seems to be harmful to us

Allah can make beneficial, as for example the staff and the snake.

- To be eloquent in speech is very imporatant in conveying an important message.
- Never be afraid of standing up for the truth, even before a mighty king.

- Belief does not depend on miracles, because the stubborn *Kafir* will not believe even if he witnesses miracles. A Muslim will believe without any miracle whatsoever.
- All disbelievers accuse the Prophets of magic and sorcery when they perform their miracles. Muslims see these miracles as signs from Allah of the truthfulness of a Prophet.

- Those who know *Kufr* best often become the strongest believers, because they are able to appreci-

ate the truth even more.

- Stubborn people who are are cornered and who cannot justify their position always resort to violence.
- Allah punishes severely those who see his signs and still refuse to believe.
- Allah punishes by removing His blessings and provision.
- Pride and anger causes people to lose their common sense.

- The stubborn disbeliever never keeps his promise.
- The opressor only stops his violence when threatened with greater violence. Appealing to his moral sense will not work because his heart has become corrupt.
- The wickedness of those who stubbornly disbelieve does not allow them to leave others in peace. When they are at war

with Allah how can they be at peace with others?

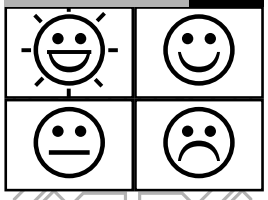
- Allahs help is always with those who call people to His way.
- Allah always comes to the rescue of those who believe in him and follow His Prophets.
- Allah's help always comes in the end. Muslims are expected to put their trust in Allah and be patient.

- Allah has the power to make oceans that drown a means of salvation and safety.
- Allah has the power to make the frailest staff move the mightiest oceans.
- Believers are ever grateful to Allah for His blessings and help.
- In the end, only the believers are successful. Those who disbelieve, no matter how powerful they may be, will, in the end always fail.

C

Can you help the basket reach the riverbank safely. Draw a line along the correct path with a colour pencil. Careful, this maze is tricky. Thereafter, colour-in the picture

Comments T



Indicate, by means of a tick, the column to which each phrase refers. **C**

	Quality of Musa [a]	Quality of Fir'awn
proud and cruel		
brave and patient		
has a pure heart		
enemy of Allah		
Tawrah revealed to him		

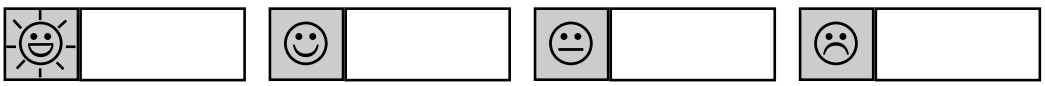
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- unscrambled words & completed sentences ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a detailed story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- completed a maze puzzle and coloured it in ☐
- identified qualities of Prophets and tyrants ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about the Prophet ‘Isa [a]
- discover that Allah creates whatever he wills by simply uttering His command “*Be!*”
- discover that believing people who turn away from Allah’s Religion become even more evil than the *Kuffar*
- appreciate that the poor accept the message of Prophets more readily because they are not blinded by pride & wealth
- learn that enemies sometimes pretend to be friends. These are the most dangerous type
- learn that the most evil crime is to change the Religion of Allah and use it to acquire wealth and previlege
- learn that what falsehood fears most is to be exposed. For that reason it does everything in its power to remain hidden
- learn that the evil we wish for others will always return to us
- observe that the Jews have distinguished themselves as the greatest enemies of Allah’s Prophets
- understand that *Nabi* ‘Isa [a] was not killed. Allah took him into the heavens and one day he will return

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about Prophet ‘Isa [a]
- complete a word selection exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a detailed story about *Nabi* ‘Isa [a].
- find suitable one-word meanings for the words in the vocabulary list
- identify the specific teachings being conveyed
- identify distinctive attributes of *Nabi* ‘Isa [a]
- complete a word puzzle and colour it in
- complete key sentences regarding *Nabi* ‘Isa [a]

Read and explain the following. T

A very pious Israelite lady once lived in the town of Nazareth.
Her name was Maryam.
One day the angel Jibrail [a] appeared before her.
He brought her the good news of a son to be born.
Just as Allah had wished Maryam gave birth to a son.
His name was 'Isa (Jesus).
He spoke to people while still a baby.
'Isa grew up to become a Prophet of Allah.
The Jews had become wicked and followed the ways of the idol worshippers.
Nabi 'Isa [a] called the Jews to give up their evil ways and to return to the way of Prophet Ibrahim [a] and Prophet Musa [a].
The Jews would not listen and apposed him.

Vocabulary

pious
appeared
opposed
permission
stubborn
pretended
capture
resemble
captured
crucified
Judgement

Nabi ‘Isa [a] was patient.
He showed them the wonderful signs of Allah.
He brought the dead back to life and he gave sight to the blind, by Allahs permission.
The Jews still refused to accept him as a Prophet.
They were proud and stubborn.
The poor people believed in Nabi ‘Isa [a].
As time passed many more people began to follow Prophet ‘Isa [a].
This made the Jews very jealous and angry.
They plotted to kill *Nabi* ‘Isa [a].
There was a man who pretended to be *Nabi* ‘Isa’s [a] friend.
His name was Judas.
He led the enemies of Prophet ‘Isa to capture him.
As a punishment for his betrayal Allah changed the face of Judas to resemble *Nabi* ‘Isa [a].
The enemies thought Judas to be

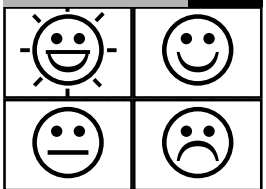
Prophet ‘Isa [a] and captured him instead.
He was crucified on a cross and died a painful death.
Allah saved Nabi ‘Isa [a] from his enemies, the wicked Jews.
Allah took him up into the Heavens.
Nabi ‘Isa [a] is still alive in the Heavens.
Allah will send him back to earth before the Day of Judgement.

ACTIVITIES

Colour-in the correct word/s in green. **C P**

(Maryam) (Fatimah) was a very pious lady who lived in the town of Nazareth.
The angel (Jibrail) (Mika’il) brought her the good news of a son.
His name was (‘Isa) (Musa) .
He (spoke) (walked) to people while still a baby.
‘Isa grew up to become a (King) (Prophet of Allah) .
The Jews followed the ways of the (idol worshippers) (Muslims) .

Comments **T**



Qur'an

Allah ﷻ has declared:

"The similitude of Jesus before Allah ia as that of Adam. He created him from the earth and then said to him 'Be!', and he was."

"(And 'Isa said to his people) "Surely I have come to you with a sign from your Lord — surely I will make the shape of a bird from clay for you, and then breathe into it, and it will become a bird by the permission of Allah; and I will heal him who was born blind and the leper, and I will bring the dead to life by the permission of Allah ... surely in that there is certainly a sign for you, if you are believers. And (I have come) to confirm what was before me from the Taurah, and to make some of what used to be forbidden for you lawful for you ... Surely Allah is my Lord and your Lord, so worship Him ..."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Jesus, the son of Mary, is a word from Allah and a Soul form Him which he cast into the pure Mary."

The Jews (believed) (disbelieved) in Nabi 'Isa [a].

Nabi 'Isa [a] was (patient) (impatient) with them.

He showed them (miracles) (Allah) .

The Jews refused to believe in him because of (pride) (not knowing) .

The (poor) (rich) people believed in Nabi 'Isa [a].

The Jews plotted to (kill) (help) *Nabi* 'Isa [a].

(Judas) (Yusuf) led the enemies of Prophet 'Isa [a] to capture him.

Allah changed the face of Judas to resemble (*Nabi* 'Isa) (the Romans) .

The enemies captured (Judas) ('Isa) instead.

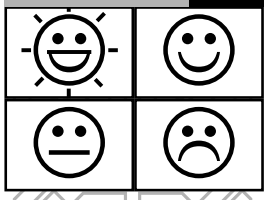
(Judas) (*Nabi* 'Isa) was crucified on a cross.

Allah took *Nabi* 'Isa [a] (to Makkah) (up into the Heavens) .

Nabi 'Isa [a] is (still alive in Jannah) (dead in his grave) .

Allah will send him back to earth (before) (after) the Day of Judgement.

Comments **T**



Read the following story and thoroughly discuss the lessons to be learnt.

T

CHAPTER 1

A long, long time ago in the land of Palestine, there lived in the town of Nazareth, a very pious Israelite lady. Her name was Maryam.

One bright day, while the pious Maryam was praying all alone, there appeared an angel before her. Maryam was terrified for she had never seen an angel before. He stood there before her, standing oh so tall, and shining so bright, like the golden-white sunlight. "*May Allah protect me from you,*" she called out, "*Now leave me alone and go, if it is Allah you fear!*"

"*Do not be afraid, dear Maryam*," the angel said, "*For I am the angel Jibra'il, a messenger from the Lord of the Worlds.*"

P C

Vocabulary

appear
.....
terrified
.....
overwhelmed
.....
holler
.....
absurd
.....
noble
.....
marvelous
.....
thoughtful
.....
ancestors
.....
imitate
.....
haughty
.....
submission
.....
scold
.....

P C

Vocabulary

mend

.....

scoff

.....

leper

.....

wonderstruck

.....

apparent

.....

core

.....

despite

.....

lofty

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reject

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pligth

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perchance

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capture

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transformed

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innocent

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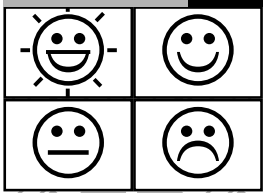
criminal

.....

Comments T



Maryam was overwhelmed. An angel had appeared before her, Oh, how very wonderful. But why would an angel come to her, what was so special.

"*I have come to give you the good news of a pure son*," the angel said, "*His name shall be 'Isa, Jesus, the son of Maryam, and he shall be praised in this world and far above in the highest heaven.*"

"*How could that be?*" asked Maryam in great surprise, "*For I am not married yet and still a young lady.*"

"*Ahh, that is easy for Allah, for He creates whatever He wills*". the angel replied. "*When He wishes something to be, He says to it only 'Be!" and it becomes. Your son, O Maryam, shall be a Prophet of Allah, a Messenger to your people,*

the children of Israel."

The days passed and then the months, until one day a beautiful son was born to Maryam.

When Maryam returned to her people with the little child, they were curious and some were horrified. "*Where did this child come from? Who is the father?*" some hollered, "*Oh how dreadful for a child to be born without the girl being married*."

Maryam was speechless, what was she to say. No one would believe her story, of the angel she saw that day. And so she pointed to the baby.

"*What! Do you expect us to ask the baby*," the people said. "*That is most absurd.*"

And just then something strange happened, something like never

P C

Vocabulary

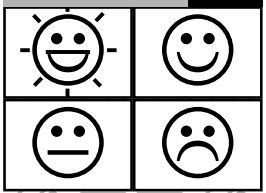
crucify

.....

likeness

.....

Comments **T**



before, not since the beginning of creation, a miracle like none ever saw.

The beautiful tiny baby smiled and then spoke, "*I am the servant of Allah. He has made me a Prophet and has blessed me. He has commanded me to worship Him and to feed the poor, and to be gentle and kind to my pure and noble mother*."

How miraculous, but so it was to be from that very day. Everything about Isa' [a], son of Maryam, was to be quite marvelous, I say.

CHAPTER 2

Little 'Isa [a] grew up to be quite unique. Not only was he the most handsome, kind and truthful, but of all the children, nay all the people,

he was indeed the most thoughtful.

Everyone who saw little ‘Isa [a] immediately loved him. Everyone who knew the lovely child came to admire him.

And as the wonderful child grew , so more wonderful indeed did his good qualities too, the qualities that all the people of Nazareth, so well now knew.

Now, the Banu Isra’il, the ancestors of the Jews, had once believed in Allah’s Prophets and Messengers, and there had been many Prophets among them. They had guidance and revelation from Allah, and books filled with goodness.

But because they mixed with idol-worshipping people, and loved to imitate their ways, they had become just like them, and the teachings of

Allah's Prophets they had all but cast away.

They also mixed true belief with falsehood, and their hearts had become hard. They were no longer kind nor generous to the poor. They were proud and hated all other people, they were humble towards the strong and cruel to the weak and feeble.

They made lawful what Allah had made unlawful, and unlawful what Allah had made lawful. The Books of Allah had become like a toy, and His religion, to them, a game.

CHAPTER 3

Allah had made 'Isa [a] a Prophet and Messenger, and gave him wisdom and guidance, and very deep

understanding.

Nabi ‘Isa [a] saw the wickedness of the Jews. He saw how they mischieviously mixed idol-worship with the pure message of Musa [a], and how they changed the Book of Allah, the heavenly Tawrah.

He saw there cruelty and their disbelief, their selfishness and greed, but what angered him most was their haughty, puffed-up pride.

And so *Nabi* ‘Isa [a] began his mission, to call the Jews and all his people, to Allah and to His religion, to the way of their father Adam [a], and to submission.

He reminded them of their ancestors, the Prophets Ibrahim [a] and Musa [a], of their piety and their goodness and their love for their Lord, Allah.

He scolded them for their forgetfulness and for following the disbelievers. He commanded them to pray for forgiveness and to to mend their evil practices.

He told them that Allah had chosen him as His Messenger to preach His great Words, to guide them to the right path, and show them His mighty signs.

But the Jews and their priests, the Rabbis, would not listen. They had become like the idol-worshippers of old, they had become stubborn.

"*Hah! Are you a messenger, a prophet of Allah? We see you only as a poor man, a man with no father!*" they scoffed at *Nabi* 'Isa [a].

They ignored all the good advice *Nabi* 'Isa [a] had given them. They

sounded, infact, just like Nimrud and Fir'awn, they had become the friends of *shaytan*.

CHAPTER 4

Nabi 'Isa [a] was very patient indeed. He tried again and again, and the wonderful signs of Allah did he show them.

He shaped a bird from clay and breathed life into it, and before all those who stood by, it flapped its tiny wings and swiftly flew away. He cured the sick and the blind and the leper, and with one touch of his blessed hand, all the pain would disappear. And before their very eyes he brought back to life the dead, with a prayer to Allah and to the heavens raising his head. And what is more is that a thousand

people he fed, with a few fish and some pieces of dry bread.

All this He did with the power of Allah, the One Creator. All this was to be a sign to them, a sign that he was a true Prophet and Messenger.

The Jews with their priests and rabbis were wonderstruck, and like those before they were silent. *Nabi* 'Isa [a] was indeed a Prophet of Allah, and that was clear as daylight, it was now quite apparent.

But there hearts had become corrupt, rotten to the core, and so despite the clear message they puffed their chests and said with a fearsome roar, "*We will never believe in you O 'Isa. We are better than you!*" Hmm! I wonder who they sound like.

They continued, "*We have been*

given so much more, more wealth and children and power and position, the most delightful gardens and each of us the loftiest mansion."

Nabi 'Isa [a] was sad, very sad indeed. They had disbelieved and rejected all the clear signs he had brought as well as the wonderful miracles. And what was stranger still is that they knew that he was true.

They laughed and mocked and often times at him threw heaps of filth, and all this because he had no power, or so they thought, nor a single penny of wealth.

And so *Nabi* 'Isa [a] turned to the poor, whose hearts were tender and whose souls were pure. They did not boast nor were they proud, they were common folk, fishermen and carpenters, who were never boast-

ful when they spoke. Some of them believed, they were his friends, the Helpers of Allah, the true followers of Nabi ‘Isa.

But amongst them was one who was not true, a single evil one. He had a plot, a plot so wicked, that it would destroy *Nabi* ‘Isa [a], or so he thought.

Wherever *Nabi* ‘Isa [a] went the people hurried and gathered around. Whenever he spoke the people listened to his every word, every little sound.

CHAPTER 5

As time went by, many more people began to believe in *Nabi* ‘Isa [a], the one they knew was inspired. He was loved by all, honoured and

admired.

Now the Jews hated him more still. They were jealous of him, and jealousy we know is the most wicked thing.

They began to spread lies about *Nabi* ‘Isa [a], the son of the pure woman, and said to the people that ‘Isa was a magician, or at the very least a mad-man. Hmm! I wonder who they sound like.

The Jewish priests and rabbis hated him most. This was so because *Nabi* ‘Isa [a] knew that they had changed the *Tawrah*, the heavenly book, brought by the noble messenger, *Nabi* Musa [a]. This they did for their love of sins, their greed for power, and their greed for a few gold coins.

They knew that they were now in

grave danger. Soon their evil he would uncover, and then they would be seen for the devils they really were.

But they were cowards and feared the Prophet, *Nabi* ‘Isa [a]. After all he was strong and brave, and he was helped with the power of Allah.

At that time the Romans ruled over all of Palestine. They were an Idol worshipping people whom the Jews greatly admired, and to whom they meekly submitted.

The Jews went to them, trusting in the Roman might, thinking that perchance they would help rid them of their plight. And so they mixed truth with falsehood, and lied, as was their habit, and this is what they said, “*There is a mischievious man, a man named ‘Isa, who hates your gods and your rule too. He does not*

obey your law, he plans to fight against you. He calls our young men to rise up, to rise up and destroy you. He is like a spark , a spark that lights a fire. If you ignore him today he might burn you tomorrow, or who knows maybe sooner."

So the Romans decided to capture *Nabi* 'Isa [a], the messenger of Allah. Roman soldiers, with swords and spears, rushed out to find him and bring him to justice, to answer the charge of plotting against them, and creating all that mischief. But he was nowhere to be seen. Where could he be found? Who would lead them to him? Who would be their hound?

CHAPTER 6

Ahh, there was one, a most wicked

one. One who pretended to be a friend, but was instead the greatest fiend. He was Judas, a friend of *Nabi* 'Isa [a], or so everyone thought. And for a few silver coins, Judas led the cruel Roman soldiers to him, to be caught.

It was after sunset when the soldiers marched into a beautiful garden, a garden just outside the walls of the holy city, the city of Jerusalem.

There they found a group of believers praying to Allah. "*Where is your leader, the one they call 'Isa?*"

The Jewish rabbis and priests had plotted and so too did *shaytan*, whispering into the hearts, the hearts of evil, wicked men. But Allah too was plotting and as we all know, Allah is the Wise, and He always has the best plan.

As was said from the very beginning, and this would be right to very the ending, everything about Isa' [a], son of Maryam, was to be quite amazing. So by the power of Allah, the traitor Judas was transformed. His face was made to look like 'Isa, changed by the Creator. He was now to suffer, and suffer he did, the very same cruelty, he wished for his friend, the kind and loving 'Isa, the gentle son of Maryam.

Judas was yelling and screaming, shouting, "*I am innocent! I am not the one.*" "*Ahh, that is what every criminal says*," the soldiers replied, "*No evil I have done*."

And so Judas was hung from a cross, tortured and stabbed to death. And there, in the end, did his wicked body rot like stinking filth.

The Jewish priests and rabbis celebrated the whole night long, dancing and drinking, and to this day they sing their evil, wicked song. "*Hooray we have killed, killed the son of Maryam. Hooray we have succeeded, to protect our falsehood from him!*"

But little did they realise that all the while they planned, Allah had protected His faithful servant, and raised him up body and soul, into the highest, seventh heaven.

And there he shall remain until the end of time when he is sure to return, and then the falsehood of the Jews and rabbis will surely burn, and burn.

"*They said, 'Surely we killed...'Isa, son of Maryam, the Messenger of Allah.' But they did not kill him, nor*

did they crucify him, but only a likeness of that was shown to them. ...They have no sure knowledge about him, only following their imagination. They did not kill him but Allah raised him up to Himself. Know that Allah is Mighty, Wise'."

The following moral lessons learnt from the story must be explained & discussed thoroughly

- Angels are invisible, but they do sometimes appear before the very pious.
- Angels are created from light.
- Angels serve Allah.
- Angel Jibra'il is the angel who brings Allah's messages and revelation to mankind.

- Allah is All-Powerful.
- Allah creates whatever he wills by simply uttering His command "*Be!*" and it becomes.

- *Nabi* 'Isa [a] was created by Allah's command. He had no father. He was just like *Nabi* Adam [a] who too had no father.
- *Nabi* 'Isa's [a] first miracle was to speak as ababy.
- Everything about *Nabi* 'Isa [a] was miraculous.

- Children should only be born within marriage.

- We must always defend those who are falsely accused, even if we are only little children.
- Never level an accusation until you have all the facts at hand, no matter how guilty someone may seem.

- Prophets are chosen by Allah alone.
- All Prophets are caring and generous and especially kind towards their parents.
- All prophets are created perfect. All are kind, truthful, handsome, strong and very clever indeed.

- Everyone loves and admires those who are kind, truthful and thoughtful.
- As we grow older we should strive to develop our good qualities too.

- By mixing with non-believers and following their ways a Muslim could slowly lose his faith.
- By mixing truth with falsehood the heart becomes hard as a rock and dark as the night.

- By disobeying Allah's commands and committing sin, we gradually lose respect for His Holy Books and His Religion.
- When believing people turn away from Allah's Religion, they become even more evil and more wicked than the non-believers.

- By being the children and descendants of Prophet's does not guarantee guidance. Do you remember the story of the son of *Nabi* Nuh [a].

- No fault can be found with the message of truth, and so disbelievers always look for personal faults in the Messengers to justify their disobedience.
- Prophets are always patient, no matter how wicked the people may be. And so they try again and again, this because of their

great concern.
- All the miracles Prophet's perform are done only by the power of Allah, and not of their own accord.

- When the hearts of people have become rotten with pride, then no amount of miracles will be enough to convince them. Pride is one sickness that no miracle can cure.
- Pride and stubbornness blinds people from seeing the truth and destroys their common sense.
- Wealth, power and strength are not signs of success and favour. Often they are traps that lead us to *Jahannum*.
- Wealth , power and strength, if not used correctly, create pride in the hearts of men.

- The worst disbelievers are

those who recognise the truth and still reject it.

- For this reason the Jews are regarded as the worst disbelievers by Allah. The very first *Surah* of the Holy Qur'an describes them as, "*...Those upon whom the wrath of Allah desecnds...*"

- The disbelievers always mock the Prophets of Allah and attempt to harm them in every way.

- Those who are not proud easily accept the message of Prophets.

- The poor accept the message of Prophets more readily too. This because they are not blinded by pride and wealth.

- Enemies sometimes pretend to be friends. These are the most dangerous type.

- The disbelievers are always jealous of the Prophets of Allah.

Is this regard they are all just like *shaytan* who envied Adam [a].
- Jealousy causes people to do the most wicked things.
- Because disbelievers cannot disprove the message of Allah, they resort to lies and slander against the Prophets.

- The Tawrah was corrupted after *Nabi* Musa [a] passed away by greedy, unscrupulous Jewish priests.
- The most evil crime is to change the Books of Allah and to lie against Him.
- The most evil crime is to change the Religion of Allah and use it to acquire wealth and previlege.
- The Jewish priests were guilty of both.

- The Jews, because of their cowardice, have always used stronger

powers to achieve their goals.
- What falsehood fears most is to be exposed. For that reason it does everything in its power to remain hidden.
- By mixing truth with lies credibility is given to the lies.
- The hypocrite, the enemy within is always the greatest danger.
- Self interest and greed is the distinctive attribute of the hypocrite.
- Even though it may seem that the Hypocrite innitially has the upper hand, in the end he will always suffer the worst fate, in this world, and especially in the hereafter.

- Evil men and *shaytan* plot and plan, but Allah also plans and His plan is always much better.
- The evil we wish for others will always return to us.

- Evil doers fool themselves into thinking that they are indeed the successful ones. This in fact is also a means of punishment because it leads them onto to greater sin and thus greater punishment.

- The Jews have distiguished themselves as the greatest enemies of Allah's Prophets by killing them (*as for example Nabi Zakariyyah and Nabi Yahya [a]*) or at the very least trying their level best to kill them (*for example Nabi 'Isa [a] and Nabi Muhammad [s]*).

- Nabi 'Isa [a] was not killed. Allah took him into the heavens and one day he will return.
- When *Nabi* 'Isa [a] returns the Jews and their falsehood will be destroyed.

C P

How would you describe the qualities of Prophets and those of their enemies? Colour in the words that describe *Nabi* 'Isa [a] in blue and those that descibe the Jewish priests in red.

patient

evil

chosen

pure

stubborn

loving

foolish

proud

jealous

wise

greedy

kind

guide

miracle

rotten

brave

true

liar

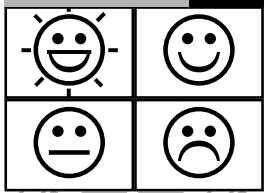
strong

plot

burn

alive

Comments T



C P

Nabi 'Isa [a] performed many miracles. Do you remember them. Now, match the shapes by drawing a line linking the correct pairs. Thereafter colour the corresponding pairs in the same colour.

A CLAY BIRD

CURED

THE DEAD

GAVE LIFE TO

CREATED WITHOUT

THE SICK

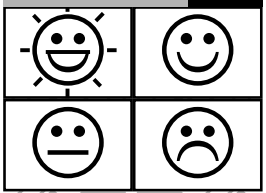
WITH A FEW FISH AND SOME DRY BREAD

FED **THOUSANDS**

A FATHER

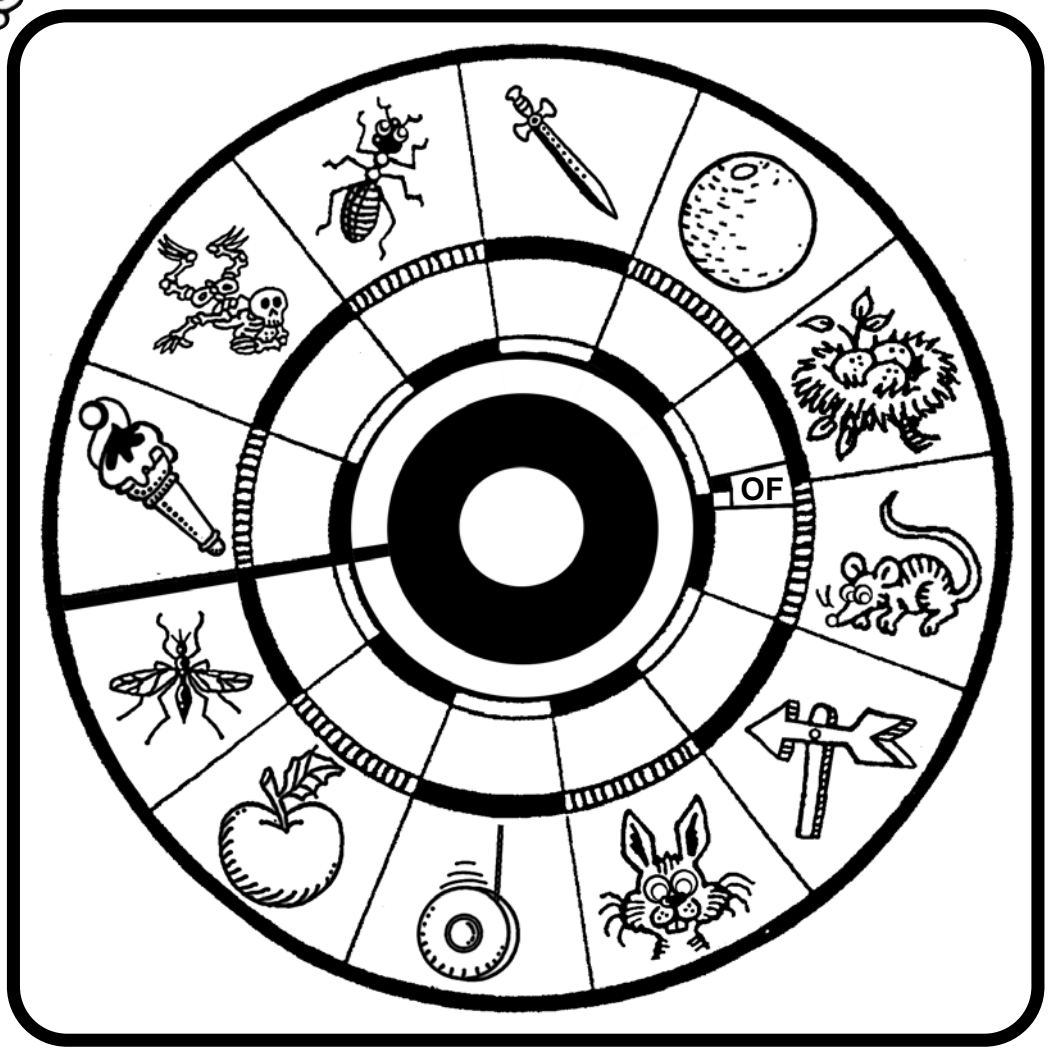
BREATH LIFE INTO

Comments T



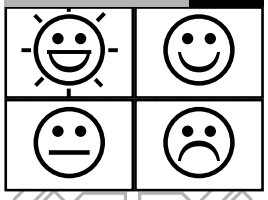
C P

Put the first letter of each picture in its respective box to discover two hidden words needed to complete the sentence below. Don't forget to colour the pictures too.



Nabi _ _ _ , _ _ _ _ of _ _ _ _ _ _ _ , was born six hundred years before *Nabi* Muhammad [s]. He was the second last Prophet of Allah to be sent to the world. Like all the previos Prophets of Allah, *Nabi* _ _ _ , _ _ _ _ of _ _ _ _ _ _ _ , preached Islam, the worship of Allah, the One.

Comments **T**



The Jews hated *Nabi* _ _ _ , _ _ _ of _ _ _ _ _ _ _ , to such an extent that they tried to kill him. The Christians, on the other hand, loved *Nabi* _ _ _ , _ _ _ of _ _ _ _ _ _ _ , so much that they made him into a god and began to worship him. Both are in error and both will be punished by Allah in *Jahannum*.

As Muslims, we love and respect *Nabi* _ _ _ , _ _ _ of _ _ _ _ _ _ _ , as one of the greatest Prophets of Allah.

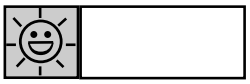
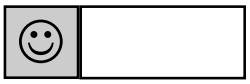
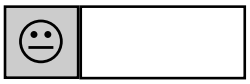
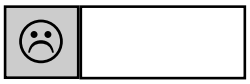
SUMMARY **P**

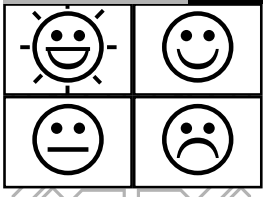
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection excercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a detailed story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- identified qualities of *Nabi* 'Isa [a] ☐
- matched shapes describing miracles ☐
- completed a word puzzle and coloured it in ☐
- completed sentences ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



SIRAT AN-NABI
life of *nabi* muhammad [s]

بسم الله الرحمن الرحيم

C O N T E N T S

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The *Sirah* lessons covered in grades 1 and 2 will be repeated in this year. This will allow for consolidation of the subject matter completed in the previous grades. New exercises have been included.

T P

The role of the blessed Prophet Muhammad [s] was exceptional in that he was to be the last of the long line of Prophets. It had been so ordained by Allah. The final revelation of Allah's will was to be conveyed to the people by him and, for posterity, the scriptures had to be preserved by him and subsequently by his devoted followers throughout the centuries. In order to ensure that this would be so, the Prophet Muhammad [s] had to bring about a great revolution that would give him a following the world over.

Allah has done the maximum to ensure that man should not go astray in his journey through life. He has given man a conscience, enabling him to differentiate between what is right and wrong, and has placed him in a world based on justice. But should man fail to listen to his conscience, or be deaf to the silent message emanating from every object of Allah's creation, Allah has His prophets throughout the ages to put the truth to the peoples of many different lands, and so that they might not fail to comprehend, this Allah-sent message has come to them in their own language.

In pre-Islamic times religious institutions had become debased by the veneration of mere mortals; whereas the prophet Muhammad [s] admitted of no other form of religion but that based on the worship of the immortal Allah. Religious beliefs had very frequently been founded on superstition; but by him they were established on the foundation of reality. It was he who taught men to conquer nature instead of worshipping it, thus paving the way for the scientific era. And where political power had been in the hands of one hereditary monarch, he showed the way to government by the people. While learning had been based

on conjecture and assumption, he taught man to learn from observation of reality. In cases where human society had been vitiated by cruelty and oppression, he showed people how to live together in justice and peace. These are all achievements of the prophet of Islam. They cannot in truth be attributed to anyone else besides him. It was he who changed the tide of human history while others have just swum with the tide he set in motion.

From whatever angle one looks at history, ever-broadening reverberations of his impact will be manifest. All that is best in human values, all the important advances of human civilization, are direct or indirect results of the revolution he brought about. In making the Prophet Mohammad [s] the greatest figure, and consequently one of the most resplendept landmarks in human history, Allah has betowed his greatest favour on mankind.

Whoever seeks a guide for himself cannot fail to see him, for he stands out like a tower, a mountain on the horizon, radiating light like a beacon, beckoning all to the true path. It is inevitable that a seeker of truth will be drawn up to the magnificent pinnacle on which he stands.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the origins of the Arab nation.
- understand the corrupting influence and evil consequences of idolatry.
- appreciate Allah's concern for erring mankind.
- learn that Allah always sends guidance to humanity.
- develop an appreciation of the necessity for Prophets.
- learn about the importance of a healthy environment for developing children.
- recognize that monetary gain should never be adeciding factor in our actions.
- undertsnad that kindness and generosity are meritorious deeds that merit reward, even in this world.
- realize that good character is the most praiseworthy attribute

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the Birth of *Nabi* Muhammad [s]
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the Birth of *Nabi* Muhammad [s] and his first years of childhood.
- identify the specific teachings being conveyed through the story
- draw a picture based on the story for enjoyment
- complete a cross-word puzzle focussing on the main personalities during the Prophet's [s] early life
- complete a *Hadith* relating to the lesson

LESSON 1

Birth

THE BIRTH OF THE PROPHET

Vocabulary

barbarian
orphan
widow
grand
environment
well man-nered

Read and explain the following. **T**

Arabia is a desert land.
The Arabs lived in Arabia.
They worshipped idols.
The Arabs lived like barbarians.
They were cruel to the poor, the weak, the orphan and the widow.

Nabi Muhammad [s] was born on the 12th of Rabi al-Awwal 570.
He was born in the city of Makkah in Arabia.
His father, ‘Abdullah, died before he was born.
His mother’s name was Aminah.
His grandfather was ‘Abd al-Muttalib, the grand chief of Arabia.

The Makkan children would be sent to the countryside to grow up in the healthy environment.
Muhammad [s] lived with the nurse Halimah in the desert countryside for four years.
Muhammad [s] was a good, well mannered child.

State whether True or False. C P

The Arabs lived a highly civilized life. F

They were cruel to the poor, the weak, the orphan & the widow. ☐

Nabi Muhammad [s] was born on the 12th of Ramadan 570. ☐

He was born in the city of Madinah in Arabia. ☐

His mother, 'Aminah, died before he was born. ☐

His grandfather was 'Abu Talib, the grand chief of Arabia. ☐

Muhammad [s] lived with the nurse Halimah in the countryside. ☐

Read the following story. T

Our story begins a long, long time ago, almost one thousand five hundred years ago, in the hot and dry desert land of Arabia, where the sands blew over the wavy, empty dunes and the winds howled on the cold, dark, starry nights. There were

ACTIVITIES

Qur'an

Allah ﷻ has declared:

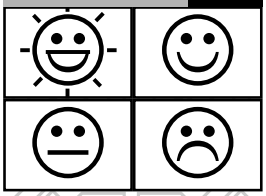
"Say (O Muhammad), 'O People! I am sent Unto you all, as the Messenger of Allah, to Whom belongs the kingdom of the heavens and the earth. There is no god but He. It is He who gives both life and death. So believe in Allah and His Messenger, The unlettered Prophet, who believes in Allah and His Words. Follow him so that you may be guided."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Indeed Allah selected Isma'il as the best of the children of Ibrahim, and then he selected Kinanah as best of his children, and then he selected the Quraysh as the best of them, and then he selected Banu Hashim (my clan) as the best of the Quraysh, and then he selected me as the best of the Banu Hashim (for the mantle of Prophethood)."

Comments T



P C

Vocabulary

dune

howl

oasis

scatter

dare

hospitable

neglect

gamble

crest

udder

meadow

palm

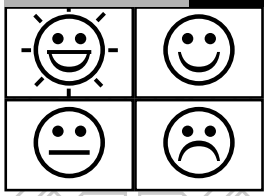
impress

few trees and even less grass. All that was to be seen was sand and stone. And if you were real lucky then an oasis or two, here and there, scattered over the vast golden deserts.

There were few animals. The camel, though, is one animal that lived quite comfortably in these deserts, because they were able to go for days without drinking a single drop of water. Arabia was truly a harsh land, which very few would dare to pass through.

But in those lands lived a brave people, who were hospitable too. They loved their freedom and would travel over the deserts, over its wavy sand dunes, and sleep under the starry moonlit skies. They were the great-grandchildren of *Nabi* Ibrahim [a], the Prophet and Friend of Allah. They were the Arabs.

Comments T



The Arabs had forgotten the religion of *Nabi* Ibrahim [a] , of worshipping One Allah, because of neglect. They had taken idols as gods whom they worshipped along with Allah. Because they had no guide or teacher their wonderful qualities of bravery and courage were used to harm the poor and the weak.

They drank wine and gambled. They robbed and murdered. They believed in every foolish superstition and would even offer human beings as sacrifices to their imaginary gods, thinking foolishly that this would please them and bring them great rewards.

They were especially cruel to the women and the little girls, whom they would sometimes bury alive, under the hot dry desert sands, and leave to slowly die, or to be eaten

by the crawling insects and the wild beasts passing by. The widow, the orphan and the weak had no protector too. So, despite some excellent qualities, the Arabs had become evil in the end. They lived like barbarians and all because they had no teacher to guide them.

Now Allah never leaves a people without guidance and a teacher and so it was, on one starry night, in the city of Makkah, that a very special child was born. The skies had lit up from the east to the west, and even the little desert rabbits were curiously peaking their pointy ears and tiny heads out of their burrows and crests. Ahh, something very special was happening, someone very special was coming.

In fact, the child's grandfather, ‘Abd al-Muttalib, the grand chief of all Arabia, spent six days deciding on a

name for the child. On that seventh day, he dreamed that the name should be Muhammad, which means 'The Praised One'. But what was stranger still is that when he went to tell the baby's mother, he found that she too had had the very same dream. And so they named the child, Muhammad, the Praised One.

Baby Muhammads father had passed away. His name was ‘Abdullah, and he would have been so very proud of his beautiful little child. Oh, how beautiful a child Muhammad was, with eyes as deep and starry as the desert nights and shiny curly hair, like rolling crystal waves on a dark sea. And he had the most rosy red cheeks and the most handsome round face. It looked like the full moon on a clear desert night. Ahh, this was a very special child.

It was the custom in those days for the women of the city to send their young children into the desert villages where the air was fresh and the food healthy. And also because amongst the village folk the Arabic language was spoken very beautifully. The children would grow healthy and strong while they were there.

Once every year, the desert women used to come to Makkah and collect the young children. But Aminah was a poor widow. Her husband ‘Abdullah had passed away and it seemed that no one would take her orphan child, the beautiful baby Muhammad. The desert women were afraid that their would be no one to pay them for looking after the little child and so they all walked away.

At last a poor woman named Halimah agreed to take the child. She was a kind, generous women, and seeing that no one else wished to care for the little baby she decided to take him. She already had a child of her own, a son, about the same age as Muhammad. "*They can grow up together, as friends*, " she thought, "*And play and go on desert adventures*".

As she travelled home, she wondered how she would feed the children, for back at home her sheep and goats were thin and the crops had dried. But she hoped that Allah would bless her because she had kindly taken the orphan child

Her prayers were answered. When she returned to her desert village, and to her little house, a wonderful sight met her eyes. The sheep and camels were fat and strong, and

their udders were swollen with milk. The small patch of grass around her tiny house had stretched out over the dunes and now looked like a green, grassy meadow. The date palms too were bending over, heavy with all their juicy dates, and her house was full of every enjoyable thing, and bright and happy too. This was a miracle and Halimah knew why. Their was something very special about Aminah's beautiful child, something wonderful indeed.

From that day the little house, in the little village, in the desert, was the happiest and brightest in the whole wide world, and in it two little boys grew up healthy and strong.

Happy moments, and happy days and months, passed by, and after four years Halimah was on her journey back to the city of Makkah. The

time had come to return the beautiful baby Muhammad to his mother. But now, he was a handsome little boy. Muhammad had grown up to be a loving and gentle child, with best of manners and the purest heart.

Lady Aminah was overjoyed. Her son Muhammad had returned, and my, was she so impressed by how big and strong he had become. They hugged and kissed, and from that day they were inseperable, lady Aminah and Muhammad, her handsome boy .

The following lessons learnt from the story must be explained & discussed thoroughly

T

- The Arabs lived in Arabia. They were a brave and hospitable people.
- The most hospitable people often live in the harshest environments. This because they understand the difficulties that come with having few resources.
- The Arabs are the descendants of *Nabi* Ibrahim [a] from his son *Nabi* Isma'il [a].
- The Arabs, like all other people, originally worshipped one Allah.

- The Arabs forgot the true religion of *Nabi* Ibrahim [a] because of neglect and began to worship false gods and Idols.
- Those who worship false gods become barbaric - drinking wine, gambling, robbing and murdering.
- Those who worship false gods

do not respect women and girls.
- Those who worship false gods are always cruel to the poor, the weak, the orphans and the widows.
- People become cruel and wicked when they have no guidance.
- The best qualities are used for the most evil ends when people have no guidance.
- Allah never leaves a people without a guide and a teacher.
- Dreams can be a form of inspiration from Allah.

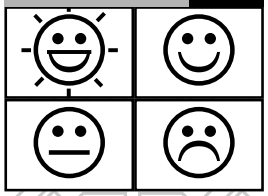
- Children must be given good names.
- Children must be brought up in a healthy environment.
- Children must be taught eloquence from a young age.
- Good speach and eloquence distinguishes man from animal.
- Children must be stimulated from a young age. Constructive

activity and adventure is the best way of achieving that.

- Monetary gain should not be the deciding factor of our actions.
- Allah always rewards kindness and generosity, even in this world.
- Allah always keeps those happy who bring joy to others.
- Allah generously rewards those who take care of orphans.
- The house in which there is an orphan is always blessed by Allah.
- We should never overly concern ourselves with the feeding and provision of children. Allah is the provider and each will receive his or her provision.

- What makes a child truly handsome or beautiful is good manners and character.
- The love between a mother and child is very special.

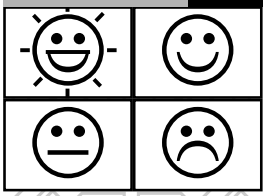
Comments T



C

Draw a picture of Halimah's happy home, with green grass, fat camels and sheep and lots of tall palm trees. Don't forget to include a small oasis.

Comments **T**



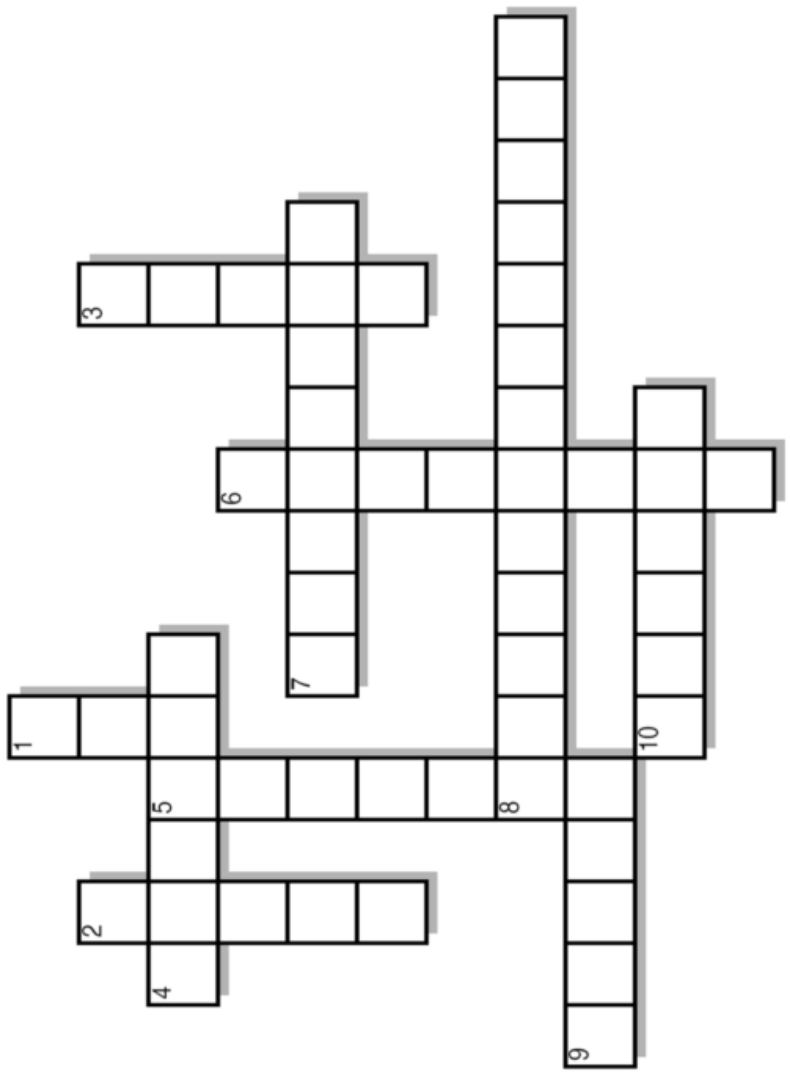
Complete the crossword puzzle C P

ACROSS

4) A child who has lost its father.
7) The father of *Nabi* Muhammad [s].
8) He was the grand chief of all Arabia.
9) He is One and the Creator of all.
10) 'Abdullah's wife.

DOWN

1) The Prophet sent before *Nabi* Muhammad [s].
2) The people who lived in Arabia.
3) Lady Aminah's baby was born in the month of Rabi al-.....
5) She took care of *Nabi* Muhammad [s] for four years.
6) The name of the last Prophet.



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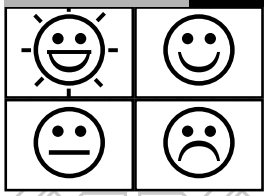


Ask your parents or elder siblings to help you complete the following *Hadith*. The answers can be found in the lesson **C P**

"Indeed Allah selected ..... as the best of the children of Ibrahim, and then he selected ..... as best of his children, and then he selected the ..... as the best of them, and then he selected ..... as the best of the Quraysh, and then he selected ..... as the best of the Banu Hashim (for the mantle of Prophethood)."

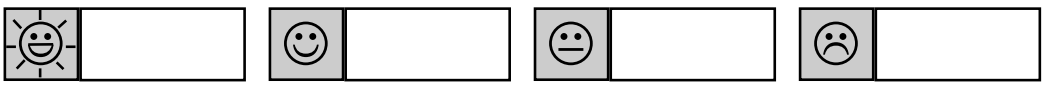
SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- drew a picture based on the storey ☐
- completed a cross word puzzle ☐
- completed a *Hadith* ☐

Comments **T**

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn that the immediate family bear the primary resposibility of caring for orphans.
- understand that cherishing of the young takes priority over all other ocupations.
- discover that the loss of loved ones was instrumental in engendering in the Prophet [s], at a very young age, a profound sense of appreciation and value for life and people.
- learn that amongst peoples of other faiths, believing Christians are the most affable and more readily embrace the true faith.
- realise that miracles are unique to Prophets and serve as a sign only to those who seek the truth.
- discover that Prophets are averse to paganism from childhood.
- recognize that the Jews have always been the arch-enemies of the Prophets of Allah.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher describing the youth of *Nabi* Muhammad [s]
- complete a writing exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the youth of *Nabi* Muhammad [s] and his journey to Syria.
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- draw a picture using a grid
- answer an important question related to the lesson

Read the following sentences. **T**

Nabi Muhammad [s] stayed with his mother, Lady Aminah, for two years.

When Muhammad [s] was six years old, Lady Aminah took him on a journey to Yathrib.
Lady Aminah's family lived in Yathrib.
Lady Aminah died on the return journey.

Nabi Muhammad's [s] grandfather, 'Abd al-Muttalib then took care of him.
'Abd al-Muttalib passed away two years later, when *Nabi* Muhammad [s] was eight.

Abu Talib, *Nabi* Muhammad's [s] uncle, then took him into his care.
Abu Talib was very fond of his nephew, Muhammad [s].

At the age of twelve, Abu Talib took

Vocabulary

trade
monk
recognise

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"And remember when Jesus, son of Mary, said, 'O Children of Israel! I am the Messenger of Allah sent to you, confirming the Law which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad' ..."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"I have been sent to mankind to bring to perfection good character."

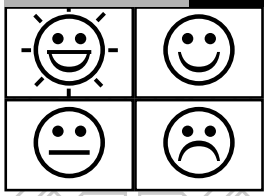
Muhammad [s] on a trading journey to Syria.
There they met a Christian Monk named Bahira.
Bahirah recognised *Nabi* Muhammad [s] as the future Prophet of Allah.

Complete the sentences using the list below **C**

Aminah	Prophet	Bahira	Yathrib
six	'Abd al-Muttalib	Abu Talib	

When Muhammad [s] was six years old, Lady Aminah took him on a journey to ..... .
Lady ..... died on the return journey.
Nabi Muhammad's [s] grandfather ..... took care of him from the age of ..... .
..... was very fond of his nephew, Muhammad [s].
At the age of twelve Muhammad [s] met a Monk named ..... .
Bahirah recognised *Nabi* Muhammad [s] as the future ..... .

Comments **T**



Read the following story. T

P C

Muhammad was back at home again. It was such a happy time for Lady Aminah and her little boy. Happier moments, and happier days and months passed by, until, when Muhammad was six, his mother took him on a long and exciting journey, a journey to Yathrib, the city now known as Madinah. .....

Lady Aminah's family lived in Madinah, and were they, oh, so excited to meet her and her wonderful little boy! Everyone loved Muhammad and he was cuddled and kissed. He was the joy and admiration of all his uncles and aunts.

It was a happy time, a time that Muhammad would never forget, a time that he wished would go on for-

Vocabulary

admiration
.....
tragedy
.....
warrior
.....
charming
.....
treat
.....
character
.....
trustworthy
.....
righteous
.....
monk
.....
monastery
.....
trade
.....
route
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sacred
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merchant
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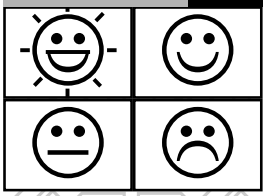
laden
.....

Comments T



P C

Vocabulary

warrior

fascinating

winding

shimmer

approach

deceive

gaze

solitary

shielding

absent

minding

destined

ever, for soon thereafter, tragedy was to come again, and little Muhammad's heart would be broken into a million tiny pieces.

On their journey back to Makkah little Muhammad's mother, Lady Aminah, became terribly ill and died. Now he was an orphan, all alone, without the love of a father or the care of a gentle mother.

Little Muhammad was now left in the care of his grandfather, the chief of all Arabia, 'Abd al-Muttalib, the very man who had given him his beautiful name.

Now 'Abd al-Muttalib was a powerful man whom everyone respected, even the most fiersome Arab warriors. But he had one weakness, and that was his love for little Muhammad. Hand in hand the two

would walk, sometimes racing, sometimes skipping, through the streets and alleys of Makkah.

Wherever ‘Abd al-Muttalib went the little boy followed. Even when he sat with great and mighty kings, little Muhammad never left his side. They were inseperable, ‘Abd al-Muttalib and Muhammad, his charming grandchild.

It was a happy time again, a time that Muhammad would never forget, a time that he wished would go on forever, for soon thereafter, tragedy was to come yet again, and little Muhammad’s heart would be broken into a million pieces more.

One dark night, ‘Abd al-Muttalib, the great chief of all Arabia, became terribly ill and soon, he too died. The grandfather that the boy

Muhammad loved even more than a son could love a father, was now gone. And yet again, Muhammad was all alone.

But there was an uncle, a very kind man, Abu Talib was his name. He now took the orphan boy Muhammad into his home and treated him like a son, like his very own. Abu Talib grew so fond of little Muhammad that people would call him "*Muhammad, son of Abu Talib*." And whenever you looked for the boy, he was by his uncles side, his dear and loving uncle, the gentle Abu Talib.

And who could not love a boy like Muhammad, for he was like no other child. He was a handsome, charming boy indeed, but that was not all. Allah had blessed him with kindness, wisdom and honesty,

and the best of all character.

So truthful and trustworthy was the boy, that whenever he walked by the people would call out in admiration, "*Here comes that truthful boy here comes As-Sadiq. Look there he is, the trustworthy boy, there is Al-Amin.*"

Naturally, Abu Talib was very proud of his nephew, and wherever he went, Muhammad would be by his side. They were inseperable, Abu Talib and Muhammad, the righteous nephew who was like his very own child.

It was a happy time again, a time that would last for many, many years.

At the time, there was a monk named Bahira, who lived in a

monastery near the town of Busrah, on the trading route to Syria. He had spent his life worshipping Allah and reading the Sacred Books of the Prophets of old, the Tawrah of *Nabi* Musa [a] and *Injil* of Nabi 'Isa [a]. He had read of a great Prophet, the last Prophet, who would one day come to the world. Bahira had prayed to Allah asking that he live to see that Last Prophet

The people of Makkah were merchants, who traded with the cities of Syria. Day after day, caravans of camels, laden with goods, set out across the golden, barren deserts. One of these caravans belonged to Abu Talib.

Now, Abu talib was preparing for a journey to Syria, and as we now know, he and his nephew Muhammad were inseperable. So

he decided to take his nephew with him.

Muhammad was twelve years old now and he was bursting with excitement for he had never been to Syria before. He had only heard the wonderful tales of its huge cities, and tall towers. Its fascinating market-places and strange people.

All was ready and the caravan set off. It made its slow windy, way across the golden desert sands until, after many hot days and chilly nights, it reached the city of Busrah.

The monk, Bahira, was seated all alone that day in his monastery. He had just finished reading one of his books when he streched and yawned, looking out through his window across the desert. Through

the shimmering heat, he saw a caravan approaching. That was not strange to him at all, for many caravans passed that way. But hold on, what was this. "*Are my eyes deceiving me. It cannot be!*" Bahira said to himself. He rubbed his eyes and stretched his gaze over to where the caravan was approaching. "*How very strange indeed! No How very wonderful!*" he shouted out as he jumped up clicking his heels.

There in the distance Bahira could see a solitary cloud floating in the skies just above the caravan, not moving any faster or slower. It seemed that the cloud was shielding someone from the sun. Bahira watched in amazement. "*Yes!*" he said to himself, "*That cloud is shielding someone from the sun. Look it follows the caravan wherever it goes.*"

He continued to look as the caravan drew nearer and nearer, until eventually it stopped beneath a grove of trees. No sooner did everyone come into the shade of the trees but, the strange cloud suddenly disappeared. Bahira had read about this having happened to others before, but those others were non other than Prophets. "*Only Prophets are shielded by clouds*," Bahira screamed excitedly, "*Oh, how wonderful.*"

Bahira rushed over to greet the merchants. He knew these merchants and recognised Abu Talib. '*It's good to see you again*," Bahira said to him. "*And you too Bahira,*" replied Abu Talib. "*Now come in and have something to eat*," Bahira said.

They were quite surprised because Bahira, the monk, had never invited them into his monastery before. "*But why? You never invite us into your monastery?*" they asked. "*Ahh, things are very different today,*" he replied.

Bahira knew that there was someone very important with them, someone whom he had been waiting his whole life to meet. They sat down together for the meal and Bahira asked them questions about themselves, but he could not get the answers he was looking for. At last he asked, "*Is your whole group here or are some absent?*"

"No*, not all of us are here,*" replied Abu Talib. "*My nephew is minding the camels. He is a young boy, so we we thought it best that he stay behind*."

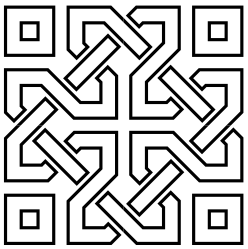
"*Please allow me to talk to him,*" Bahira requested.

Bahira questioned the child closely, learning all he could about who he was, where he came from, what he believed and what he thought about many other things. As the young Muhammad spoke Bahira's face lit up like a lamp. Everyone could see the excitement on his face. Bahira was now quite sure that the young boy Muhammad was indeed the Prophet he had read so much about. He tried one last test. Bahira asked the child to swear by the idol-gods of Makkah, al-Lat and al-Uzzah. Muhammad refused.

Bahira took Abu Talib by the shoulder and, whispering into his ear, said, "*O Abu Talib! This child is destined for greatness*," he said. "*Many*

will follow him, but I fear that many will try to harm him too. I fear the Jews of Syria will see him for what he is to become. So take him back to your country immediately and look after him well."

No sooner did Abu Talib finish his meal but he set off immediately back for Makkah. From that day onward, Abu Talib would always be by the side of his dear nephew, the last Prophet to be.



The following lessons learnt from the story must be explained & discussed thoroughly

T

- Visiting relatives and friends is a virtuous act.
- Visiting is a means of engendering love and solidarity.

- The death of a parent is the most traumatic experience for a child.
- The immediate family has the primary responsibility to care for orphans.

- No matter how important an occupation you may think you have, children are always more important.
- Care and concern for young children is a sign of true greatness.

- Losing loved ones develops in the individual a great sense of appreciation of life and value of people, all people. This was of

particular significance in the life of the Prophet [s] for his was a life dedicated to the wellbeing of all people. His concern for humanity was unequaled.

- Good character is the most admirable attribute.
- All people are attracted to those who possess good character.

- The coming of the Last Prophet, *Nabi* Muhammad [s], was predicted in the previous Books of Allah.

- Most Christians during the time of *Nabi* Muhammad [s] embraced Islam because of their knowledge of his coming, as we will learn later.
- Among the Christians we find the most faithful, pure hearts, (even today) who no sooner see Islam but embrace it.

- Travelling is the best way to

gain knowledge of the world.

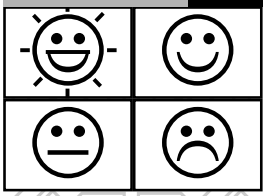
- All Prophets are accompanied by miracles.
- Miracles strengthen the faith and bring joy only to the pure of heart.

- Christian monks avoid the company of other people. Muslims, on the other hand, are commanded to mix with all people, and to influence them positively. This is called *Da'wah*.

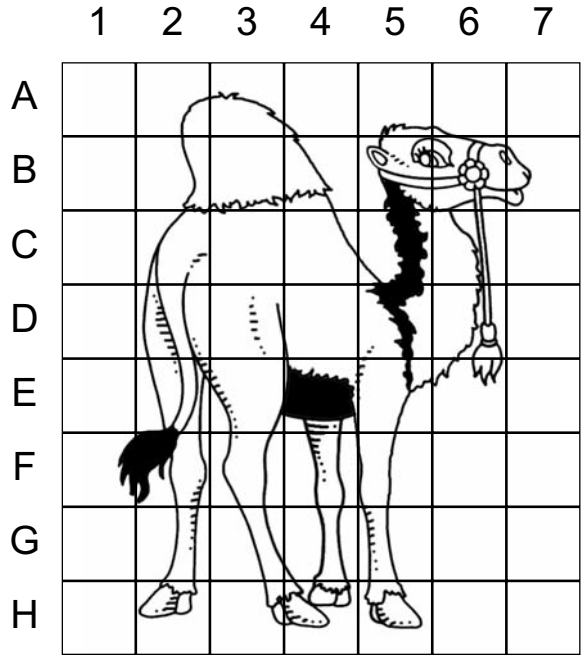
- Prophets are given exceptional wisdom and are inspired even from an early age.
- Even as children, Prophets never commit shirk, believing in other gods or idols.

- All Prophets are apposed by the enemies of true religion.
- The greatest enemies of Prophets are the Jews.

Comments T



Draw the camel using the grid then colour-in. C



1 2 3 4 5 6 7

A
B
C
D
E
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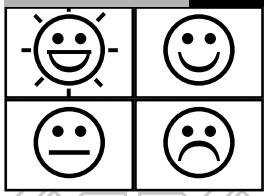
H

Comments T



What have you learnt about Christians in this lesson? C P

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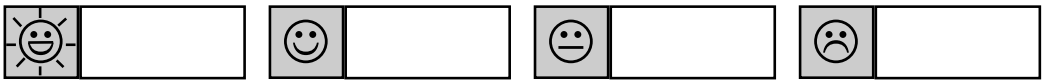
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a comprehension exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- drew a picture using a grid ☐
- answered an important question ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- understand that the best and most successful businessmen are those who are honest and trustworthy.
- learn that good character is more valuable than wealth
- discover that meditation & prayer lead to great insight
- learn that revelation is conveyed thorugh the agency of the Arch angel Jibra'il.
- realise that angels belong to a dimension that transcends our own.
- understand that acquiring knowledge is a primary duty.
- appreciate that revelation is the greatest knowledge.
- recognize that Khadijah was a wise & supportive woman.
- understand that only those who have pure hearts & great knowledge respond to the mission of Prophets.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher describing the Beginning of Revelation
- identify the odd word in a group
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the Marriage of *Nabi* Muhammad [s] and the Beginning of Revelation to him.
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- solve a picture puzzle for enjoyment
- find out about a sport encouraged in Islam
- complete an *Ayah* relating to the lesson

Read and explain the following. T

As a young man *Nabi* Muhammad [s] was a businessman.
He was honest and truthful.
A rich widow named Khadijah employed Muhammad [s] as a manager for her business.

Muhammad [s] and Khadijah married.
They were a loving couple who lived a happy, peaceful life together.
They had seven children together.

Nabi Muhammad [s] would spend time meditating in the cave of Hira.
Angel Jibra'il brought the first revelation to Prophet Muhammad [s] while he was in the cave.

Nabi Muhammad [s] was afraid and ran to his beloved wife Khadijah.
Khadijah took Prophet Muhammad [s] to her learned Christian cousin, Waraqa ibn Nawfal.

Vocabulary

business
employ
meditate
revelation
learned

ACTIVITIES

Qur'an

Allah ﷻ has declared:

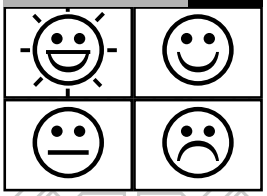
"Ramadan is the month in which the Qur'an was revealed as a guide to mankind."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"The parable of myself and the other Prophets is as that of a palace in which the construction has been made good but wherein the place of a brick has been left out. The on-lookers went round it wandering at its good construction except for the place of the brick. The construdion has therefore been sealed by me, and the messengers have come to an end with me...I am the (last) brick I am the seal of Prophets."

Comments **T**



Waraqa told Prophet Muhammad [s] that the angel Jibra'l had brought revelation to him.

He explained that *Nabi* Muhammad [s] was chosen as the last prophet of Allah.

Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red. **C P**

Prophet businessman honest cheat
Khadijah widow chief rich
loving argue happy peaceful
children Aminah seven Khadijah
uncle meditate Hira cave
revelation Jibra'il first Khadijah
Waraqa cousin enemy Christian
afraid last Muhammad Prophet

Read the following story. T

Muhammad grew up in Makkah, and, like his uncle, he became a good businessman. He was the most honest and truthful trader in all Makkah.

Now, there was a very wise, beautiful and rich widow named Khadijah who lived in Makkah. But unlike the other wealthy people of Makkah, she was kind and generous. Khadijah also had large trading caravans and she was looking for someone to manage it for her. She had heard of Muhammad's honesty and truthfulness and so she asked him to take charge of her caravans.

Muhammad accepted and after a short while Khadijah's caravans were the most popular and successful. Muhammad had made her a tremendous amount of money, but what impressed Khadijah most was

P C

Vocabulary

business
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trader
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wise
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wealthy
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caravan
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manage
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charge
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popular
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successful
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tremendous
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impress
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superb
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noble
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bustling
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period
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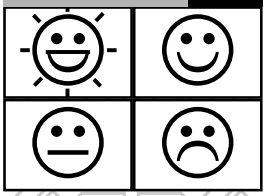
Comments T



P C

Vocabulary

strange

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brilliant

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flooded

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brilliant

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startled

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melodious

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urge

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speck

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stammer

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bear

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release

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embrace

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engrave

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vanish

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horizon

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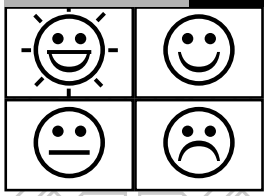
Comments T



his truthfulness and honesty, and especially his superb character.

It was only a matter of time before Khadijah and Muhammad married, for after all, they were so much alike. Both were noble and kind, and both had the most superb character. They were happy, and together Muhammad and Khadijah had many lovely children.

At the time, the people of Makkah worshipped idols, but Muhammad was very different. He only believed in One Allah. It made him sad to see the evil ways of the Arabs, their wine and gambling, their stealing and killing, and especially their cruel treatment of the poor, the widows and the orphans. After all he too was an orphan, and orphans, he knew, needed special care.

Muhammad often used to leave the bustling city streets and go to the

cave of Hira where he would pray in peace. The cave was in a mountain called Jabal Noor just outside the city. Here he would spend time thinking deeply, praying to Allah to guide him and to help him solve the many puzzling questions which were troubling his mind.

It was the Prophet's habit to spend the month of Ramadan there, praying and fasting.

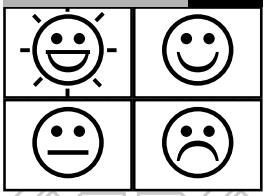
One starry night, in the month of Ramadan, after a long period of fasting and prayer, Muhammad, who was now forty years old, had a strange experience. He was sitting in the cave of Hira that night, deep in prayer when, suddenly, the dark cave was flooded with a brilliant light. Muhammad jumped up, startled. He could hear a sweet, melodious voice urging him to read. "*Read!*" the voice said.

P C

Vocabulary

figure
tower
oppose
brilliant
startled
melodious
urge
speck
stammer
bear
release
embrace
engrave
vanish
horizon

Comments **T**



It was the angel Jibra'il [a], the angel from Allah, the Lord of the worlds. The angel was so huge that it covered the skies from the east to the west. Even when Muhammad looked up, there was the angel, and when he looked down, there he was as well. Muhammad had never before seen anything quite as huge. In fact the whole world seemed to be no more than a speck of dust on the tip of the angels wing.

"*Read!*" commanded Jibra'il [a].

"*I cannot read!*" stammered the Prophet, for like many people at that time, he could neither read nor write.

Then the Angel grabbed him, holding him so tightly that Muhammad thought he would faint. Just when he thought he could bear it no longer, the Angel released him, and commanded, saying to him again,

"*Read*!"

"*But I cannot read,*" Muhammad repeated.

A second time, the Angel held the Prophet and commanded him to read, but the reply was the same.

Then after a third embrace, the Angel said, "*Read, in the name of your Lord, Who creates*."

Muhammad repeated these words. They had become engraved on his heart and he knew that he would never forget them.

As suddenly as it had come, the light vanished and the cave was dark again.

But he was very afraid, and as soon as he thought he was alone again, he ran from the cave and rushed towards the city. As he ran, he

heard the voice once more, "*Oh, Muhammad,you are the Messenger of Allah, and I am Jibra'il.*"

Muhammad was no longer an ordinary man. He had now been chosen as the last and final Prophet of Allah. He was now *Nabi* Muhammad [s], the Messenger of Allah.

He stood still, and looked up again. Angel Jibra'il stood on the horizon before him, so huge that his figure filled the sky. And whichever way Muhammad turned, the Angel towered before him.

By the time *Nabi* Muhammad [s] had reached his home and his loving wife, Khadijah, he was shaking with fear. "*What has happened to you?*" she said as she wrapped him in a blanket. *Nabi* Muhammad [s] told her about the angel and the strange words he was taught in the

cave.

Khadijah knew that this was something very special, but she did not know what it meant. So she took *Nabi* Muhammad [s] to her cousin Waraqa bin Nawfal, who was a wise and learned Christian.

He smiled excitedly when he heard her story. "*It is the same message that Allah sent to Nabi Musa [a]*," Waraqa told them. "*It means that Muhammad is the Prophet of our people. Be happy, O Muhammad, for this is good news indeed*."

But then Waraqa looked sadly at the Prophet [s] and said, "*No man has ever brought the message you bring without being opposed. Your people will call you a liar, and they will cast you out and fight against you. Truly, if I live to see that day, I will help you all I can, even though I am an old man.*"

The following lessons learnt from the story must be explained & discussed thoroughly

- The best and most successful businessmen are those who are honest and truthful.
- Women can own businessess and amass wealth.

- Wealthy businesswomen should have male managers and not directly invole themselves in the businessworld. In this manner their nobility and integrity would be safeguarded.
- Most wealthy people are not kind and generous.

- Only employ those who are honest and truthful.
- Honesty is the surest guarantee of financial success.

- Character and morality are more valuable than wealth.
- Only marry those who have

good character and morality.
- Good character and morality ensure a happy married life.

- Prophets believe in one Allah even before becoming Prophets.
- Prophets are always concerned about the plight of their people, even before becoming Prophets.

- *Nabi* Muhammad's [s] difficult childhood taught him to feel great concern for those in difficulty.

- Meditation and prayer lead to insight and understanding.
- Peace and tranquility are required for meditation and prayer.
- Meditation and prayer are the qualities of the wise.

- Most Prophets receive revelation at the age of forty.
- Angel Jibra'il is the angel of rev-

elation.
- Angels are greater than our universe.
- Angels are created from light.

- The first commandment of Allah is to read and to acquire knowledge.
- The greatest knowledge is the knowledge of revelation, specifically the Qur'an.

- Illiteracy was common in the ancient world.

- By being told to read after the angel of revelation, Allah was indicating that He, Himself, would be Nabi Muhammad's [s] teacher.
- Allah is the teacher of all Prophet's, and therefore their knowledge and training is the best.

- All revelation is engraved on the hearts of the Prophet's and therefore they never forget any of it.

- Human beings are always afraid of what they do not understand.
- Allah chooses Prophets, and no one can become a Prophet by himself.

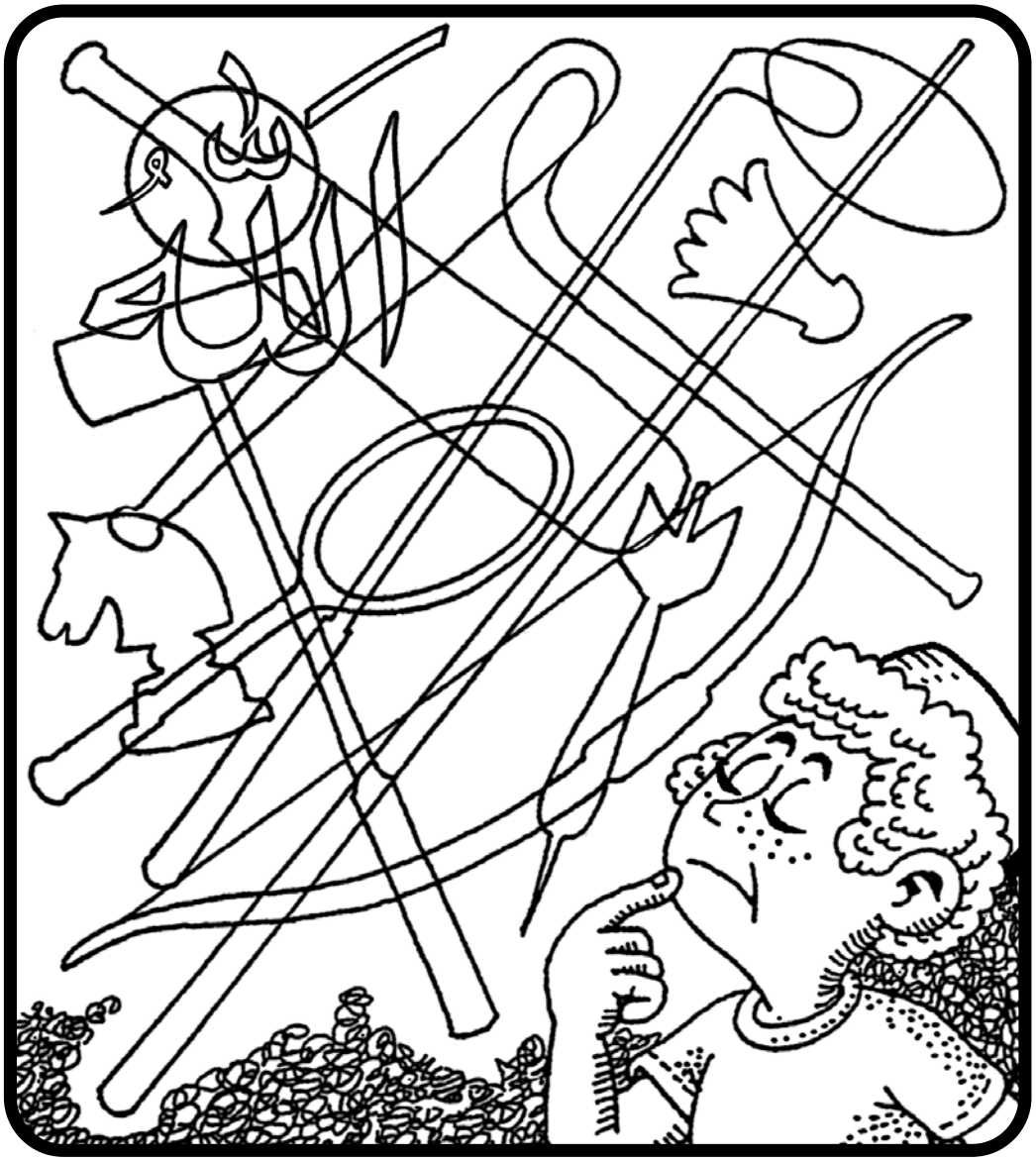
- Khadijah was a strong, supportive wife.
- Khadijah was a wise woman.

- Many early Christians had great knowledge of revelation and remained true to the teachings of Nabi 'sa [a].

- Only those who have pure hearts and who possess great knowledge respond to the mission of Prophets.

C P

Nabi **Muhammad [s] would leave the busy streets of of Makkah and go to the peaceful cave of Hira to meditate. Away from all the distractions he would be able to worship Allah. Sometimes, as children, we too become distracted and forget about Allah. Can you help the little boy find Allah amongst all these distractions? Colour-in your answer.**



List some sports that can be played with the equipment in the picture?

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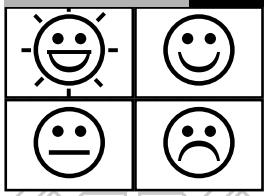
Comments T



Which of these is encouraged in Islam and why is that so?

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Ask your parents or elder siblings to help you complete the following *Ayah*. The answers can be found in the lesson **C P**

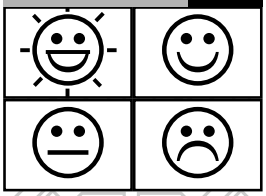
"..... is the month in which the ..... was revealed as a guide to mankind."

SUMMARY **P**

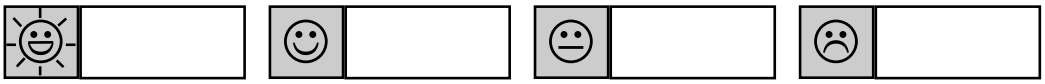
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- identify the odd word in a group ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- solved a picture-puzzle for enjoyment ☐
- found out about a *Sunnah* sport ☐
- completed an *Ayah* ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn that very few innitially accept the message of Islam.
- understand that, because of greed and selfishness, the wealthy and powerful always oppose the Prophets.
- realise that among disbelievers too there are kind people.
- learn that disbelievers resort to violence and cruelty in an attempt to silence the truth.
- understand that the disbelievers, despite their apparent strength, are great cowards.
- discover that early Muslims were dedicated to Islam.
- understand that a Muslim always persevers in preaching Islam.
- recognize that Prophets are very patient and forgiving.
- appreciate that Prophets are the greatest well-wishers

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the cruelty of the Quraysh
- complete a word selection exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the cruelty of the Quraysh and the Prophet's [s] experiences in Ta'if
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- solve a maze puzzle based on the story
- answer an important question related to the lesson

LESSON 4

Quraysh

THE CRUELTY OF THE QURAYSH

Read and explain the following. **T**

Nabi Muhammad [s] began to preach Islam in Makkah.
He told people to worship Allah alone and not to worship idols.
Very few people listened to him.
The chiefs of Makkah, the Quraysh, were angry with *Nabi* Muhammad[s]
They insulted him and threatened to kill him.
Abu Talib, Prophet Muhammad [s] uncle, protected him from the Quraysh.
The Quraysh then tried to bribe him to stop preaching Islam.
Prophet Muhammad [s] refused to accept their bribes.
The Quraysh began to persecute the Muslims.
Prophet Muhammad [s] went to preach Islam to the people of Ta'if, a city not far from Makkah.
The people refused to listen and stoned the Prophet [s].
Nabi Muhammad [s] forgave them.

Vocabulary

preach
chief
insult
threaten
bribe
persecute
stoned

ACTIVITIES

Colour-in the correct word/s in green. **C P**

Qur'an

Allah ﷻ has declared:

"Now there has come to you a Messenger from among yourselves. Grievous to him is your suffering, anxious is he over your good, and to the believers is he very gentle and kind."

Hadith

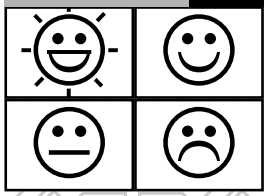
Our beloved Prophet Muhammad ﷺ said:

"O Allah! Forgive them (ie. the disbelievers) for they do not know."

"O Allah! Even if these people (ie. the people of Ta'if) do not accept Islam, I do pray that you will make their progeny believers, who would worship You Alone, and serve Your religion."

Nabi Muhammad [s] began to preach Islam in (Makkah) Madinah
He told people to worship (Allah) alone (respect the worship of idols)
Very (few) many people listened to him.
The chiefs of Makkah, the (Quraysh) Banu Hashim were angry with *Nabi* Muhammad[s].
(Abu Talib) ('Abd al-Muttalib), the Prophet's [s] uncle, protected him from the Quraysh.
The Quraysh then tried to (bribe) torture him to stop preaching Islam.
Prophet Muhammad [s] (refused) accepted their bribes.
(Ta'if) Madinah is a city not far from Makkah.
The people (agreed) refused to listen and stoned supported the Prophet [s].
Nabi Muhammad [s] (forgave) cursed them.

Comments **T**



Read the following story. T

Soon *Nabi* Muhammad [s] began preaching Islam. He called the people to worship Allah, the One, and to obey Him alone. But very few of the people of Makkah listened to him, and even fewer accepted him as the Messenger of Allah.

"*O people!*" He said. "*I am a Messenger sent to you from Allah, the Lord of the worlds. Now worship Allah alone and do not follow shaytan. Do not worship these Idols. If you continue in your evil ways then I warn you of a severe punishment.*"

Most of them, especially the wealthy chiefs, the Quraysh, were very angry with the holy Prophet Muhammad [s]. They did not like that he called the idols they worshipped, false gods. So they insulted him. They mocked and laughed

P C

Vocabulary

preach
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Lord
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continue
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sever
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chief
.....
false
.....
insult
.....
mock
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threaten
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patient
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grand
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awful
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offer
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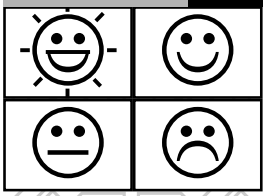
Comments T



P C

Vocabulary

desire

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torture

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slave

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whipped

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beaten

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starved

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invite

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hooligan

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pelted

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bruised

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orchard

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bitterness

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helplessness

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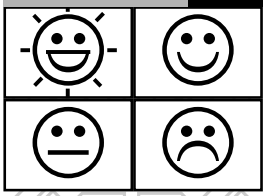
at him and even threatened to kill him. But Prophet [s] was patient and he continued with his preaching.

Now, Abu Talib, the dear uncle of the Prophet was the grand chief of the Quraysh. But he was a good man who loved his nephew, Muhammad [s]. For some time, Prophet Muhammad [s] had the protection of his powerful uncle Abu Talib. He needed this because there were many enemies living in Makkah.

The Quraysh, were plotting against the Prophet but they could not harm him because his uncle Abu Talib, even though not a Muslim, was there to protect him from their mischief. The Quraysh could see that Prophet Muhammad [s] would not stop preaching Islam. They all knew that he was truthful and that his

Comments T



message was a good meassage. But they also knew that if they accepted Islam they would have to share their wealth with the poor and that only the pious would be made chiefs and rulers. Their greed for wealth and power would not allow them to accept this. Their selfishness was awful indeed. What were they to do? They thought of a plan.

One day they sent a man to the Prophet [s]. "*I have been sent by the Quraysh to make you an offer*", the man told Prophet Muhammad [s]. "*We are prepared to make you the wealthiest man in Arabia if you stop preaching Islam*".

"*I do not desire wealth and riches*," the Prophet [s] replied.

"*Even if we offer to make you our king?*" the man said.

"*No, not even that will stop me from preaching*,"replied the Prophet [s].

"*Well, how about if we offered you the most beautiful women in all of Arabia?*" the man asked again.

"*The answer is no!*" replied Prophet Muhammad [s].
"*Well if you will not stop, then your followers will be stopped*," and the man walked away.

The people of Makkah then began to torture those who had accepted Islam and become Muslim. Among them was the Abyssinian slave, Bilal, who was tortured by his cruel master. He was whipped, beaten and starved. He was also made to lie naked on the hot, burning desert sands all day long. Sometimes his master would place a huge rock on his chest, so huge that it almost seemed that Bilal would be crushed

under its heavy weight.

Other poor Muslims even lost their lives, but not a single one of them, gave up their religion, the religion of Islam.

The number of Muslims increased so very slowly in those first few years. Only a handful of people accepted *Nabi* Muhammad [s] as the Messenger of Allah. So one day, Prophet Muhammad [s] decided to go to the town of Ta'if, which was some distance from Makkah, to preach his message.

He stood at the market place of the town and invited people to Islam. "*O people, worship Allah alone and do not commit any evil !*" the Prophet [s] called. But all they did was laugh and laugh. Some called him a mad-man and some shouted at him. But the Prophet [s] was patient and he

continued preaching his message.

But the wicked people of Ta'if were not to leave him at peace. As *Nabi* Muhammad [s] walk by, some hooligans pelted him with stones, while others set their dogs at him. And so the wicked people of Ta'if forced Prophet Muhammad [s] to leave their town, hurting and bruised.

Nabi Muhammad [s] sat under the shade of a tree in an orchard, some distance from the town. There were no feelings of bitterness or anger in his heart; only a feeling of helplessness. "*O Allah!*" he prayed. "*You are the most Merciful, so forgive me for my weakness. Grant me the strength to do my duty, for there is no strength nor power but from You*."

The following lessons learnt from the story must be explained & discussed thoroughly

T

- True religion must always be preached.
- Very few accept the message of Prophets innitially. Only the pure of heart do.
- Prophets bring both the good news of Salvation as well as a warning of Damnation.

- The wealthy and powerful are always the first to reject the message of Prophets.
- Because Prophets teach equality and generosity, the powerful and the wealthy are the first to reject it. This is so because they refuse to share their power and wealth with others more deserving.
- Greed and selfishness are very evil traits indeed.

- The disbelievers cannot find fault with the Message of Prophets and so they always resort to insulting and abusing them.
- However, there are kind people even among the disbelievers.

- Bribery is always used to silence the truth.
- Disbelievers always resort to cruelty in an attempt to silence the message of truth.
- Disbelievers are cowards who only attack the weak and helpless.

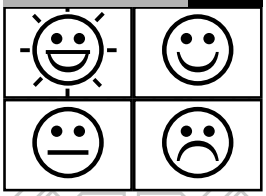
- The Companions of the Prophet [s] were all true believers who were loyal to Islam and were even prepared to sacrifice their lives for their faith.

- A Muslim must always persevere and should never lose courage when preaching Islam
- If one group of people refuse to listen to your preaching then try another group who may respond.

- Prophets only wish good for all people while disbelievers only wish harm for others.
- Prophets are very patient and forgiving when dealing with others while disbelievers are very impatient and merciless.
- The hearts of Prophets are never filled with vindictiveness, revenge and bitterness.
- Prophets are always most concerned about the wellbeing of others and least concerned about their own wellbeing.
- Prophets are always humble.

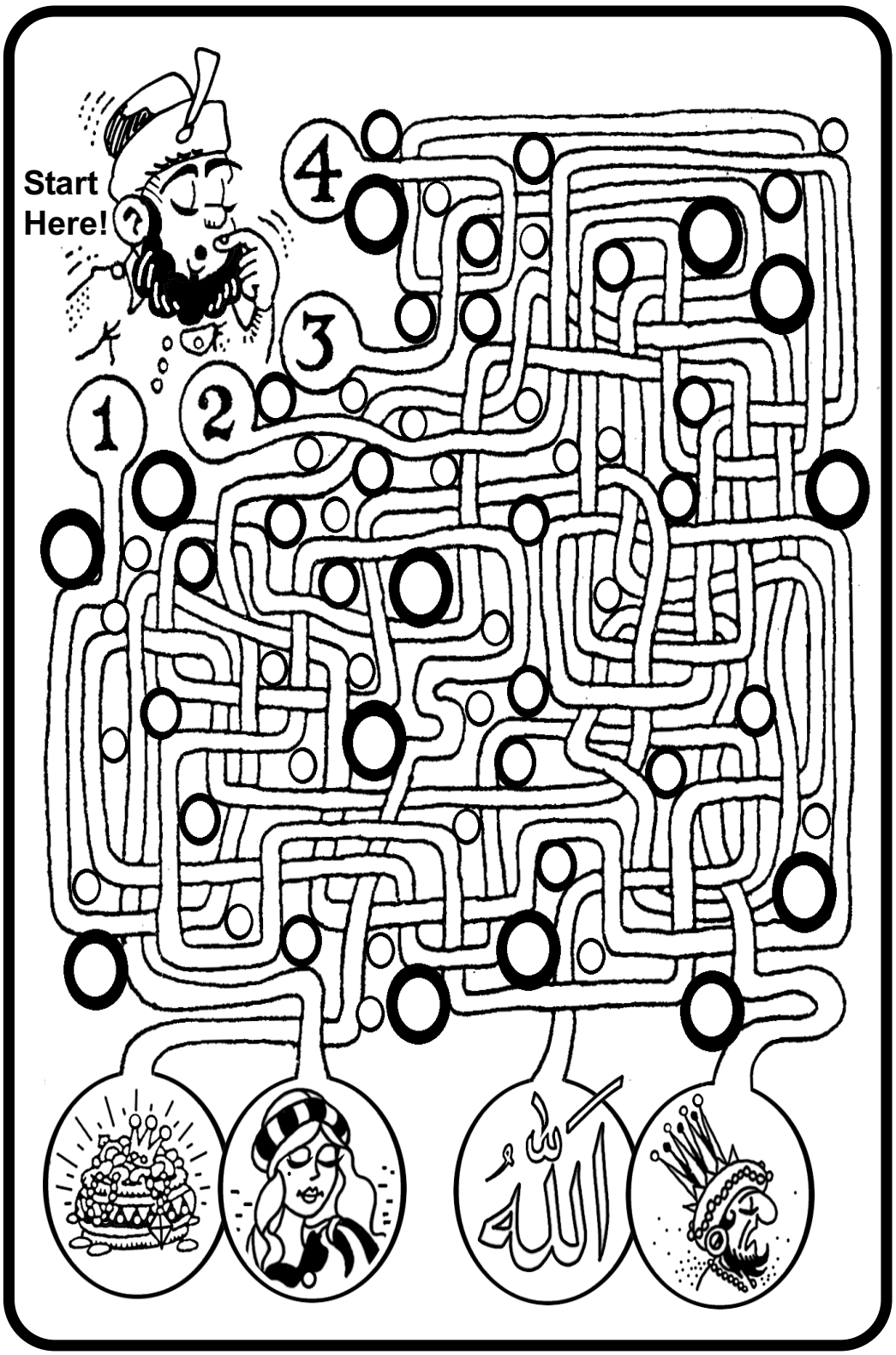
ACTIVITIES

Comments T



Imagine if you were made to choose between kingship, wealth, beautiful women or Allah, which would you choose. Make the correct choice by taking the right path. Use a pencil to plot your route and keep an eraser handy in case you have made the wrong choice. Thereafter colour the picture in.

C P



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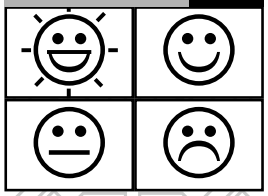

Why are the wealthy and powerful always the first to reject the message of the Prophets ? **C P**

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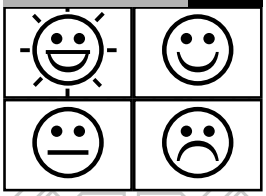
SUMMARY **P**

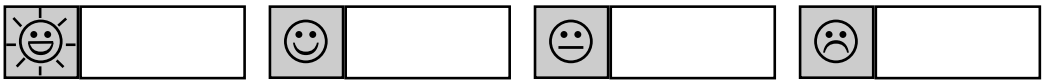
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection excercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- solved a maze puzzle ☐
- answered an important question ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 5

OUTCOME OBJECTIVES T P

- learn that Allah is always with his favoured servants even if others may forsake from them.
- understand that the Mi'raj was a sign of Allah's great love for *Nabi* Muhammad [s].
- realise that our universe is just one single 'world' amongst an infinite number of 'worlds'.
- discover that the heavens and their creatures are beyond our understanding.
- understand that Allah is greater than all other beings.
- learn that only those in close proximity to Allah, through obedience and servitude, enjoy true happiness and peace.
- realise that Allah transcends time and space.
- observe that disbelievers are superficial & narrow minded.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the Mi'raj, the miraculous heavenly journey
- complete a true & false exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the Mi'raj and the Prophet's [s] experience in the presence of Allah
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- colour-in a picture of *Nabi* Muhammad's [s] journey
- answer a question related to the lesson
- paste in pictures related to the lesson

LESSON 5

Mi'raj

THE NIGHT JOURNEY

Read and explain the following. **T**

Nabi Muhammad [s] was once taken on a journey to meet Allah.

Angel Jibra'il brought a heavenly steed with wings, a Buraq, to carry Prophet Muhammad [s] into the heavens.

Vocabulary

steed
blinking

First the Prophet [s] was taken to Masjid al-Aqsa in Jerusalem.
Then He was taken into the Seven Heavens, far beyond the skies.

In the highest Heavens *Nabi* Muhammad [s] met Allah.
He was shown Allah's Greatness and Power.
Here he felt great happiness and peace.

He was then brought back to earth.
All this happened in the blinking of an eye.
The Kuffar did not believe Prophet

ACTIVITIES

Qur'an

Allah ﷻ has declared:

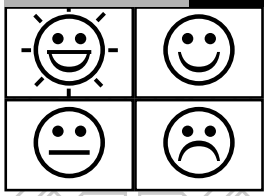
"Glory be to (Allah) who did take His servant for a journey by night from the Sacred Masjid (in Makkah) to the Farthest Masjid (in Jerusalem) whose precincts we have blessed, in order that We might show him some of Our signs, For He is the One who Hears and Sees all things."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"(On the Night of Mi'raj) I saw a celestial river, and beyond that I saw celestial veils, and beyond those I saw the (Divine) Light (of My Lord), such as I have never before seen."

Comments **T**



Muhammad [s] when he told them of his wonderful journey.

The journey of *Nabi* Muhammad [s] into the Heavens is called the Mi'raj.

State whether True or False.	C	P
Nabi Muhammad [s] was taken on a journey to meet his father.	F	
A steed with wings carried the Prophet into the heavens.		
First the Prophet [s] was taken to Masjid al-Aqsa in Makkah.		
He was taken only as far as the other planets and galaxies.		
In the highest Heavens *Nabi* Muhammad [s] met Allah.		
He was shown Allah's face and body.		
Here he felt great fear and sadness.		
All this happened in the blinking of an eye.		
Some Kuffar did not believed Prophet Muhammad [s].		

Read the following story. T

No one seemed to want to listen to Nabi Muhammad [s] anymore. All he wanted was for them to worship Allah, the One, their Creator. All he wanted was for them to please Allah, to do what was good and to stay away from the evil of *shaytan*.

He asked for no riches, not even appreciation. He wanted no kingdom, not even reputation. And after so many years of preaching and calling, there were so few who came to Allah's religion.

Prophet Muhammad [s] was sad and he felt all alone. But even if all the people of the world turned away from him, there was still One who would always be close by, One who sees all things and who would never leave him.

P C

Vocabulary

riches
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appreciation
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reputation
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miraculous
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steed
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mount
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streak
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countless
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veils
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crystal
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mist
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fascinating
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universe
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amazed
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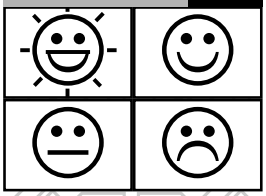
Comments T



At this dark and lonely moment, something miraculous was to happen.

One night, as the Prophet [s] was sleeping, the angel Jibra'il came to him and woke him. "*Come O, Muhammad! For the Lord of all the worlds is calling.*"

As *Nabi* Muhammad [s] stepped outside he saw a most wondrous creature, a shining steed, with silvery wings, a heavenly horse like none he had ever seen.

"*Now mount the Buraq and let us be on our heavenly way!*" Jibra'il said. No sooner did Prophet Muhammad [s] mount the heavenly steed, the Buraq, but it streaked away, fast as lightning, into the starry night sky.

He could see the houses below,

growing smaller and smaller, and the palmy oasis and the wavy sand dunes, one after the other. The desert looked like a huge ocean in the moonlight. What a wonderful sight.

The strange winged horse took *Nabi* Muhammad [s] from Makkah to the al-Aqsa masjid, the masjid of *Nabi* Ishaq [a], in faraway Jerusalem. And from there it shot straight up, like a shooting star, up into the dark blue skies, beyond even where the farthest stars twinkle.

The Prophet [s] was taken through Heaven's gates, where he saw countless angels. He was then taken through the Seven Heavens, one by one, seeing its wonders, wonders that you and I cannot imagine.

Then, the Prophet [s] passed through many curtain like veils, veils of heavenly fire and light, veils of heavenly ice and crystal waters and veils of darkness. Veils of heavenly pearls and jewels, veils of silvery golden mist, one veil even more fascinating than the next.

Until at last Prophet Muhammad [s] came into the most beautiful light, the Light of Allah himself. The Prophet [s] felt peace and happiness, peace and happiness like he had never felt before. Here there was no darkness or sorrow, no loneliness or pain. Here there was nothing, no space nor time. Here there was only One, One alone, Allah, the Mighty, the Great.

Here he witnessed the power of Allah and His Beauty. Here he

realised that Allah is the only Protector, ever Near, and that Allah is the Kind and the Generous Giver.

Thereafter, *Nabi* Muhammad [s] was brought back to the earth, pass the seven heavens and through our starry universe. Down through the clouds, over the city of Jerusalem and over the wavy desert sands. Over the palmy oasis, their tiny villages and their winding caravans. Back to the city of Makkah, with its blessed Ka'bah.

Prophet Muhammad [s] was amazed to find his bed still warm, and the cup he had tipped over still emptying. The heavenly journey, the Mi'raj, had all taken place in a moment or less! Praise be to Allah who is all-Powerful! Praise be to Allah who took his beloved Prophet [s] on the heavenly night journey!

The next morning, the Prophet [s] told the Quraysh of what had happened the night before, but many simply laughed at him. However, when Prophet Muhammad [s] described the city of Jerusalem and the many caravans he had seen hundreds of miles away, caravans they were to see only weeks after, they were silent. How could he know all this when he had never been to Jerusalem before? How could he describe caravans that were hundreds of miles away? It must be magic they thought.

The following lessons learnt from the story must be explained & discussed thoroughly

T

- The mission of all Prophets is to unite mankind with their Creator.

- Prophets seek no recompense for their service to mankind, not even appreciation.
- Everything Prophets do is done only for the pleasure of Allah.

- Even the best of people are scorned by others.
- Even if all the people of the world turn away from Allah's servants, Allah is still with them.
- Allah is all that His servants truly need.

- The Mi'raj was a miracle exclusive to *Nabi* Muhammad [s].
- No other Prophet had the privilege of experiencing a Mi'raj.

- The Mi'raj is a sign of Allah's great love for *Nabi* Muhammad [s]. In fact *Nabi* Muhammad [s] is the only creature honoured with the title of 'Habib Allah', The 'Beloved of Allah'.
- Nabi Muhammad was the most beloved of all to Allah, and as with lovers, the lover desires to see the beloved and to be close to the beloved.

- The Buraq is a heavenly steed that is beyond our imagination and understanding.

- Masjid al-Aqsa was the second Masjid to be built on earth, after the Ka'bah.

- Our universe is just one 'world' amongst an infinite number of 'worlds' Allah has created.
- The world of the angels lies

beyond our dimension.
- *Jannah* and the Seven Heavens lie far beyond our universe.
- *Jannah* is more beautiful than our minds can imagination.

- Between Allah and his creatures there lie many veils. This is so because Allah is much too powerful for any creature to bear. If a single veil were to be removed, then all of creation would be reduced to ashes.
- Allah is the creator of all beauty and light, therefore His beauty and light are far greater than any can imagine.
- *Nabi* Muhammad [s] saw only the light of Allah, and not Allah himself.

- The closer a person comes to Allah the greater his happiness and peace, both in this world and

the hereafter.
- Those who are far from Allah, due to sin and disobedience, can never experience true happiness and peace. They are always sad, lonely and afraid.

- Allah is the only Protector.
- Allah is ever near.
- Allah is beyond time and space (*ie. distance*) because He is the Creator of everything, including time and space.
- With Allah their is no time or space, no today or tomorrow, no now and then, no near and far, no here and there.
- Allah is beyond our understanding.

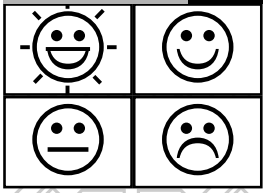
NB: We should avoid thinking about Allah's being as our minds are incapable of bearing it, and will become overwhelmed.

Rather contemplate Allah's attributes, His Compassion, His Kindness, His Generosity, His Creativity (*ie. His creation*), etc.

- The Mi'raj took place in the blinking of an eye.
- Allah is All-Powerful, and does as he wishes.

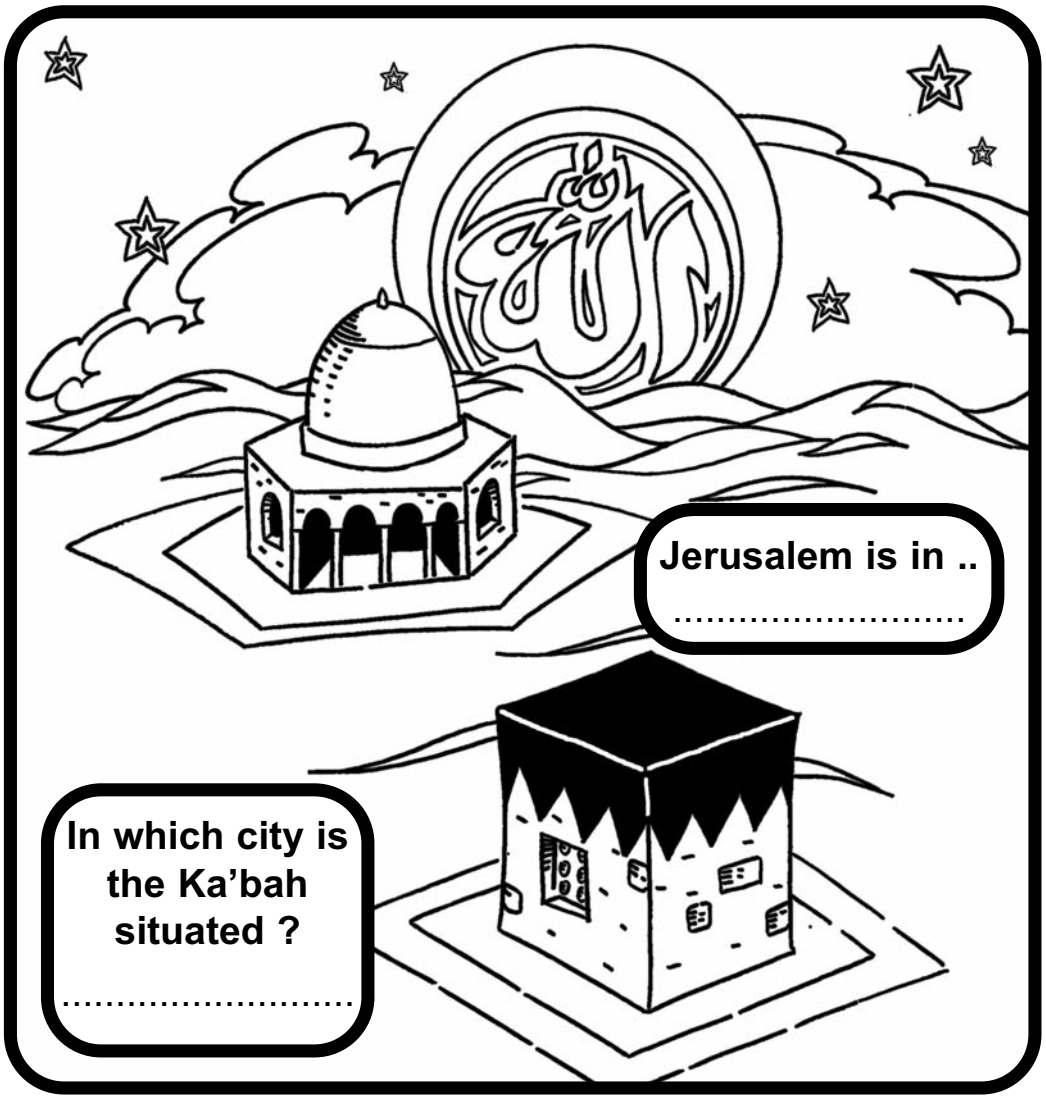
- Because disbelievers are ignorant and narrow minded, who know only this world, only what they can see and touch, they find it difficult to believe in a world beyond our own.
- All disbelievers accuse the Prophets of Allah of magic and sorcery. This is so because if a person does not believe in Allah and His power, he can have no explanation, other than magic, for the miracles of the Prophets.

Comments



C

Colour-in the picture of *Nabi* Muhammad's [s] night journey. Can you see an Arabic word in the picture? What does it mean?



C

With the help of your parents, find a small picture of the *Masjid al-Aqsa* as well as one of the *Qubbat-us-Sakhr* (Dome of the Rock and paste them in the space provided. What is the difference between the two?

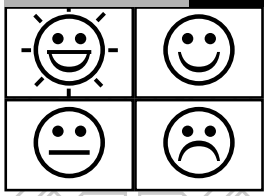
The *Masjid al-Aqsa* is .....

.....

The *Qubbat-us-Sakhr* is .....

.....

Comments **T**



SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a true & false excercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture for enjoyment ☐
- answered a question ☐
- pasted in pictures ☐

Comments T

How does my teacher
rate my performance in this lesson ?

lesson 6

OUTCOME OBJECTIVES T P

- learn that the disbelievers are constantly plotting to destroy Islam and the Muslims
- realise that Muslims must forever be on their guard against the intrigues of the disbelievers
- discover that Allah plans too and only what he decides comes to pass
- understand that when Allah intends to protect a person then none can harm him
- discover that kind treatment can change the most inveterate enemies into the most loyal friends
- observe that there will always be those who will welcome faith and true religion.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about the *Hijrah*, the Prophet's migration to Madinah
- complete a writing excercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the attempt of the Quraysh to kill *Nabi* Muhammad and the [s] *Hijrah*
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- colour-in a map showing the route which *Nabi* Muhammad [s] took during the *Hijrah*
- answer an important question related to the lesson

LESSON 6

Hijrah

MIGRATION TO MADINAH

Read and explain the following. **T**

The people of Yathrib accepted Islam and invited *Nabi* Muhammad [s] to live in their city.

The Quraysh became angry when they discovered that the Muslims were moving to Yathrib.
They planned to kill Prophet Muhammad [s].

Allah informed the Prophet [s] of their wicked plan and ordered him to leave Makkah.
Nabi Muhammad [s] secretly left Makkah, accompanied by his closest companion, Abu Bakr [r].

When the Quraysh discovered that he had escaped they set out in search of him.

Prophet Muhammad [s] and Abu Bakr [r] hid in the cave of Thawr.

Vocabulary

steed
blinking

ACTIVITIES

Qur'an

Allah ﷻ has declared:

"... Allah did indeed help (his Prophet [s] when the unbelievers drove him out. He had no more than one companion and the two were in the Cave. (The Prophet) said to his companion, 'Have no fear, for Allah is with us'. Then Allah sent down His peace upon him, and strengthened him with forces which you could not see, and humbled to the depths the word of the unbelievers. But the word of Allah Is exalted to the heights, for Allah is Exalted in might, Wise."

Hadith

Our beloved Prophet Muhammad ﷺ said:

(When Abu Bakr [r] whispered to the Prophet [s] 'What if they were to look through the crevice and detect us?' the Prophet [s] replied...) *"Silence, O Abu Bakr! What do you think of those two with whom Allah is the third.?"*

When some Qurayshi soldiers came their way, Allah caused a spider to spin a web over the mouth of the cave and a pair of doves to nest at its entrance.
On seeing this the Qurayshi soldiers left thinking that no one could have entered the cave.

Thereafter Prophet Muhammad [s] and Abu Bakr [r] set out for Yathrib.

The people of Yathrib celebrated the arrival of *Nabi* Muhammad [s] and changed the name of the city to '*Madinat an-Nabiy*', 'The City of the Prophet', or simply Madinah.

This event is known as the *Hijrah*, or migration.

Muslims all over the world mark this time as the beginning of our calender.

Complete the sentences using the list below C P

web	Allah	spider	cave	Quraysh
calender	Yathrib	*Hijrah*	Abu Bakr	

The people of ..... accepted Islam and invited *Nabi* Muhammad [s] to live in their city.

The ..... planned to kill Prophet Muhammad [s].

..... informed the Prophet [s] of their wicked plan and ordered him to leave Makkah.

Nabi Muhammad [s] secretly left Makkah, accompanied by his closest companion, ... [r].

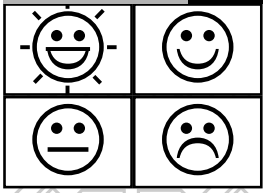
Prophet Muhammad [s] and Abu Bakr [r] hid in the ..... of Thawr.

When some Qurayshi soldiers came their way, Allah caused a ..... to spin a ..... over the mouth of the cave.

This event is known as the ..... , or migration.

Muslims all over mark this time as the beginning of our ..... .

Comments T

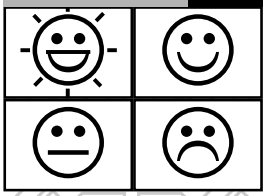


P C

Vocabulary

plotting .....
fled .....
gather .....
swung .....
sprang .....
tearing .....
sheets .....
swift .....
opposite .....
direction .....
confuse .....
ploy .....
probably .....
nesting .....
ledge .....

Comments T



Read the following story. T

Things were becoming all the worse for Muslims in Makkah. The Quraysh were plotting against Nabi Muhammad [s] and when Abu Talib, the grand chief of the Quraysh, died, the Prophet [s] was in great danger.

At that time, the people of Yathrib invited Prophet Muhammad [s] to the safety of their city. There were already a number of Muslims living in Yathrib, many of whom had fled from Makkah.

But the Prophet himself could not leave, for he had not been given permission by Allah yet . And so he remained in the city, with his close friend Abu Bakr [r] and his young cousin Ali [r], the son of Abu Talib.

The wicked Quraysh met secretly

and planed their evil plots. Abu Jahl, the most wicked of them, spoke, "*Let each family among us send a young, strong man to wait outside Muhammad's house tonight. They must stay there all night, and in the morning, when he comes out, they must strike him with their swords, all at once*."

They plotted and planed, but Allah also plans, and Allah is the best of planners.

That very night, the angel Jibra'il warned *Nabi* Muhammad [s] not to sleep in his own home and to to leave for the city of Yathrib. The Prophet understood that there was a plot to kill him and that the Quraysh would be watching. So he asked Ali [r] to creep into his bed that night and pretend to be him. In that way the Quraysh would be fooled into thinking that the Prophet

P C

Vocabulary

puzzled
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spied
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earning
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reward
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eager
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crept
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terror
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paralized
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mistaken
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conquered
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blessed
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overjoyed
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migration
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event
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calender
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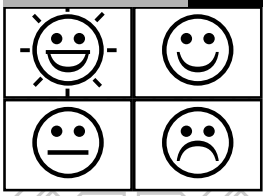

[s] was still there while he would then be making his escape. *Nabi* Muhammad [s] also knew that Ali [r] would not be harmed, for after all, he was the son of Abu Talib, the old chief of the Quraysh, and none would dare touch him.

As darkness fell, the young men gathered in the shadows near the house. While they were keeping a close eye on the man in the bed, without them realising, Prophet Muhammad [s] escaped.

The young Qurayshi men waited in silence throughout the night until, at dawn, the door swung open. The attackers sprang forward, tearing off the sheets of the bed. But what was this! They were all frozen still! Instead of the Prophet [s], they saw Ali [r], the son of their old chief, Abu Talib.

They had been tricked! Shouting in anger, they began at once to make new plans to capture *Nabi* Muhammad [s]. Abu Jahl called out, "*I will give a reward of one hundred camels to anyone who captures Muhammad and brings him back, dead or alive.*"

People stretched out in search of the Prophet [s], going in every direction, searching in every house and in every village, behind every tree and even under every stone.

All the while Prophet Muhammad [s] and his close friend, Abu Bakr [r], were racing off on two swift camels. But, instead of setting out straight for Madinah, they went in the opposite direction. This was another clever trick to confuse their enemies, the evil Quraysh.

Nabi Muhammad [s] and Abu Bakr

[r] came to a mountain named Thawr, where they stopped and hid in a cool, quiet cave.

Now some of the Quraysh, expecting another ploy, set out across the desert in the direction Prophet Muhammad [s] took, and now, they were drawing ever nearer to the cave.

They were so close now that *Nabi* Muhammad [s] and Abu Bakr [r] could hear them. They stayed very still and quiet. Prophet Muhammad [s] was not afraid at all, for he knew that Allah was with them.

"*Look! A cave. They're probably in there*," said a voice, just outside the cave entrance. "*This looks like the sort of place where they might hide,*" said another.

"*Don't be silly. No one's been in*

there for a long time," the voice outside said again. "*There's a spider's web right over the entrance. And look, here's a dove, nesting on this ledge. She wouldn't still be sitting there if there were people about*."

Abu Bakr [r] heard the Quraysh soldiers move away. When at last he was sure they had gone, he turned to *Nabi* Muhammad [s] puzzled. "*What has happened?*" he asked. "*There was no spider and no dove when we came in!*" But the Prophet just smiled and said, "*Did I not tell you that Allah is with us?*"

On another day, while on their journey to Yathrib, a Makkan soldier spied Prophet Muhammad [s] and Abu Bakr [r]. It was Suraqah, son of Malik. He charged on his swift horse towards *Nabi* Muhammad [s]. But no sooner did he approach the Prophet [s] but the hooves of his horse sank into the groud, throwing

him over. Again Suraqah mounted his horse and charged at full speed, and again the hooves of his horse were swallowed into the ground throwing him over even harder.

But Suraqah was not to give up. The thought of earning the grand reward made him even more eager, and he mounted his steed once more. With all its strength he charged yet again. Abu Bakr [r] was terribly worried for the safety of Prophet Muhammad [s] and kept looking over his shoulder. Suraqah seemed to be catching up this time.

Nabi Muhammad [s] turned calmly to his companion and said, "*Did I not tell you, O Abu Bakr, that Allah is with us? Now stop worrying!*" The Prophet [s] then continued reciting some verses of the Holy Qur'an.

Suraqah was now ever so close to

Prophet Muhammad [s]. If he stretched out his arm he could have grabbed at the Prophet's [s] shoulder. But, that was not to be. As suddenly as before, the hooves of Suraqah's horse were swallowed into the ground and he was thrown over even more violently than before. He crashed to the ground and it felt as if every bone in his body was broken into a million pieces.

Suraqah realised that something much greater than he could imagine was protecting *Nabi* Muhammad [s]. "*Could it be?*" He asked himself. "*Yes it must be!*"

Battered and bruised, he crawled up onto his feet and came to Prophet Muhammad [s]. Suraqah fell to his knees, begging for mercy. "*O Muhammad, please forgive me,*" he cried.

Nabi Muhammad [s] smiled at Suraqah, and how beautiful was the Prophet's [s] smile. "*You are forgiven, O Suraqah!*" It was with his kindness and mercy that Prophet Muhammad [s] conquered the hearts of his enemies.

"*Please allow me to serve you, O Muhammad, in any way you may wish*." *Nabi* Muhammad [s] then asked Suraqah only not to tell the Quraysh where he was. He did not want anyone, not even his enemies, to be punished by Allah for trying to harm him. *Nabi* Muhammad [s] was the kindest and most forgiving man.

No sooner did the Prophet [s] utter these words but Suraqah hurried back to Makkah. "*Muhammad is nowhere to be found. It would be better if you tried serching elswhere,*" he said to them. The bit-

ter enemy of Islam was now a loyal friend.

Prophet Muhammad [s] and Abu Bakr [r] slowly made their way to Yathrib, and after seven days they reached the blessed city. The people were overjoyed and the children sang in the streets. There were great celebrations and everyone was happy, for the Prophet of Allah had arrived.

From that day onward Yathrib became known as, *Madinat an-Nabi*, which means ‘The City of the Prophet', or simply Madinah.

As for the journey to Madinah, it is known as the *Hijrah*, or migration. This event is most important, for Muslims all over the world. Muslims mark that time as the very beginning of their calendar, the first day of the first year of Islam.

The following lessons learnt from the story must be explained & discussed thoroughly

T

- The disbelievers will never rest until they have destroyed Islam totally. Therefore Muslims must forever be on their guard against their intrigues.
- The kuffar will only desist from harming Muslims if some powerful force prevents them. No sooner is that obstacle removed but they charge at the opportunity to destroy those who believe in Allah.
- This is so because they are the followers of *shaytan*, and *shaytan* because of his jealousy and pride, hates the the true servants and friends of Allah.

- At the darkest hour, even when all hope seems to be lost, Allah comes to the rescue of His ser-

vants.

- *Nabi* Muhammad [s] would not do anything without the permission of Allah.

- The disbelievers are cowards who attack only the weak and defenseless.
- The Kuffar plot and plan, but Allah's plans are always better.
- Only what Allah plans comes to pass.

- Deception is not permitted in Islam, but in times of war or mortal danger a Muslim is permitted to deceive his enemies.
- It is permissable for a Muslim to hide from his enemies when he is outnumbered.

- The Kuffar's greed for wealth is

such that it impels them to the greatest evil, even taking the life of a Prophet.

- Allah always protects his faithful servants.
- Allah has the power to protect a person against the mightiest enemy with something even as weak as a spiders web or a dove.
- If Allah intends to protect someone then nobody can harm them, no matter how hard they may try.

- All of creation comes to the assistance of Allah's true servants, the insects, birds, animals and entire earth.

- Prayer and recitation of the Qur'an have tremendous power.

- *Nabi* Muhammad [s] was

always concerned about the well-being of others, even his enemies.

- A Muslim is never vengeful.
- A Muslim is always forgiving.

- With kindness and mercy *Nabi* Muhammad [s] conquered the hearts of men.
- Kind treatment can change the the greatest enemies into the most loyal friends.
- Kindness and mercy are the most powerful weapons of a believer.

- There are always those who will openly welcome the message of Islam, we only have to look for them.

- The Hijrah marks the beginning of the Islamic calendar.

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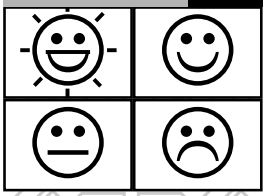

- To a Muslim, only those dates and celebrations are important which have Islamic significance.

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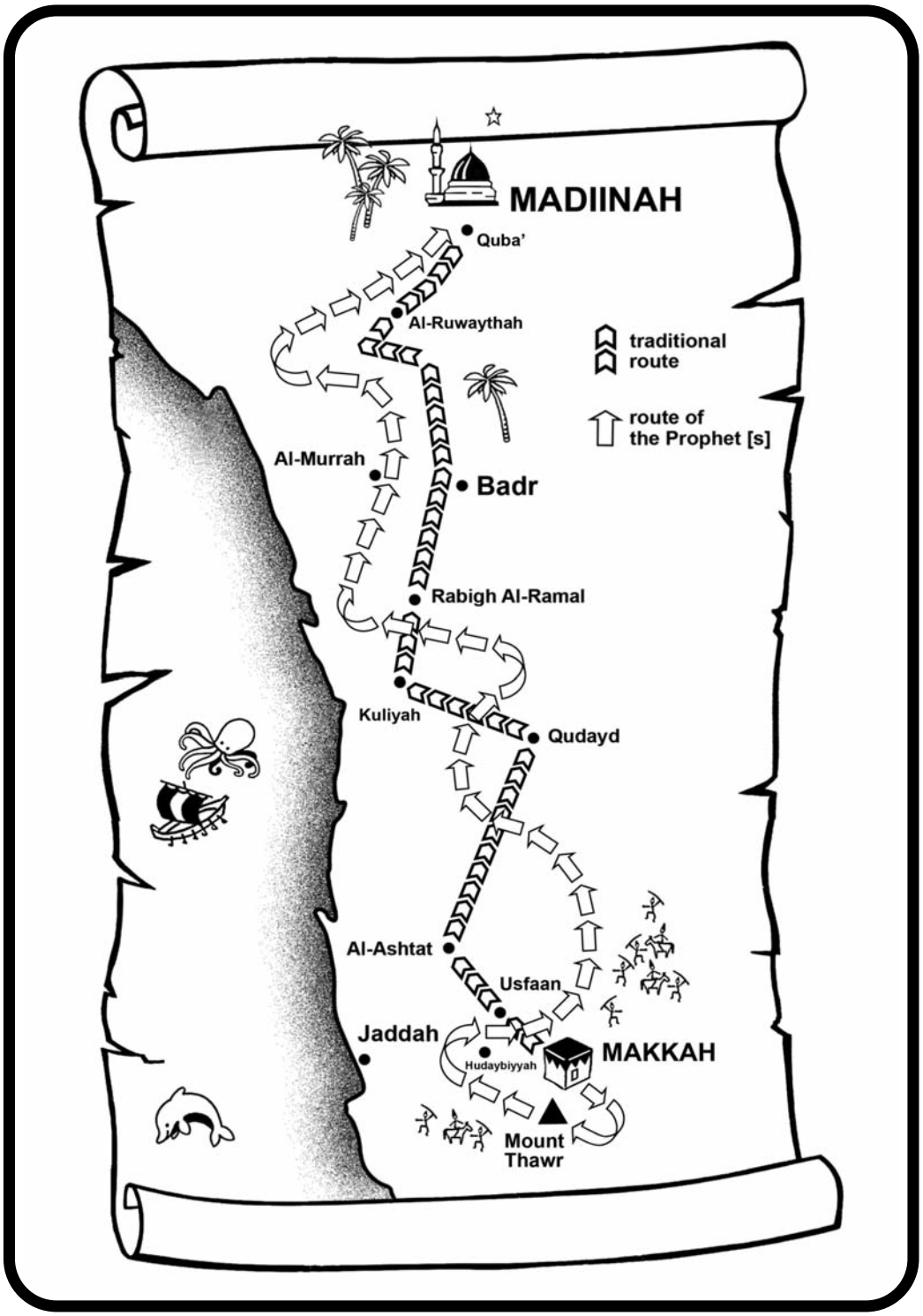
Colour-in the map showing the route which *Nabi* Muhammad [s] took during the *Hijrah*.



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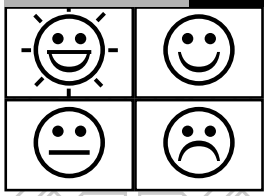

What is the most powerful weapon of a believer and why is that so. Refer to the lessons learnt from the abovementioned story. **C P**

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SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a map ☐
- answer an important question ☐

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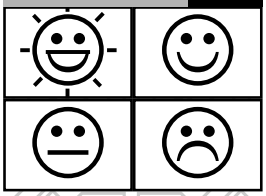
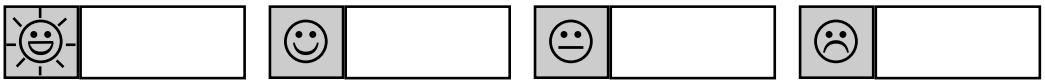


How does my teacher
rate my performance in this lesson ?



lesson 7

OUTCOME OBJECTIVES T P

- realise that Islam flourishes through preaching, practice and self sacrifice
- learn that, because of the apprehension of the succes of Islam, the leaders of *Kufr* do everything in their power to destroy Islam and Muslims
- understand that when Muslims fight for the sake of Allah and His religion then success and victory are sure to come
- observe that a Muslim is always humble and merciful in victory
- discover that because of the courage and fortitude of the Prophet [s] we are Muslims today

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher about *Nabi* Muhammad's [s] life in Madinah, the wars against the Quraysh and the final Victory
- identify the odd word in a group
- learn a new *Ayah* and a new *Hadith*
- listen to a story about life in Madinah, the wars with the Quraysh and the final Victory of Islam
- find suitable meanings for the difficult words
- identify the specific teachings of the story
- answer an important question
- solve a picture-puzzle for enjoyment
- discuss and important point

LESSON 7

Victory

VICTORY OF ISLAM

Read and explain the following. **T**

Madinah was a blessed city.

The first *Masjid* of Islam was built in Madinah.
The Muslims lived in peace, preaching and practicing their religion without interference.
The number of Muslims increased every day.

The Quraysh were jealous and tried to harm the Muslims.
The Kuffar attacked the Muslims with their huge armies.
The Jews and the hypocrites, pretending to be friends, tried to harm the Muslims too.

Allah protected and helped the Muslims and the Kuffar were always defeated.
In the end, the Quraysh lost all their power.

Prophet Muhammad [s] conquered Makkah and all of Arabia.

Vocabulary

interference
incresed
hypocrites
defeated
conquered
revenge

ACTIVITIES

Qur'an

Allah ﷻ has declared:

" When the help of Allah comes and victory. And you see people entering Allahs Religion In crowds. Then celebrate the Praises of your Lord, and pray for His Forgiveness. Indeed He is Ever-Returning (In Grace and Mercy)."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"I have been given superiority over all other Prophets in six things. I have been given the per fect and complete revelation (ie. the Holy Qur'ãn); I have been granted awe (which overwhelms my enemies); the spoils of war have been made lawful for me; the entire earth has been made a place of prayer for me and a means of purification; I have been sent for all the nations and all creation; and the line of Prophets came to an end with me."

Nabi Muhammad [s] forgave his enemies and did not take revenge.

The message of Islam then spread throughout the world.
Now you and I too are Muslims, followers of the Last Prophet, *Nabi* Muhammad [s]

C P

Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red.

Madinah	city	blessed	Ta'if
Quraish	peace	jealous	attack
Jews	friends	hypocrites	harm
kuffar	Allah	protect	help
Prophet	conquer	killed	Makkah
revenge	Prophet	forgave	enemies
Islam	spread	world	disappear
decrease	Muslims	increase	number

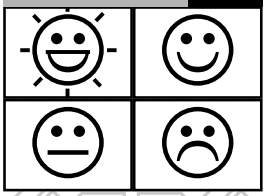
Read the following story. T

Madinah was a blessed city. Here *Nabi* Muhammad [s] and the Muslims found peace and happiness. Prophet Muhammad [s] could preach Islam to the people without any trouble at all, and as the days passed the number of Muslims increased.

Prophet Muhammad [s] and the Muslims built the first *masjid* in Madinah, a place where no other would be worshipped but the One Allah. The *adhan* was called and Muslims would gather together and pray. They fasted together and together did every other good deed.

The Quraysh had heard about the happiness and joy of the Muslims in Madinah. They had heard the stories of the many people who had embraced Islam and how the num-

Comments T



P C

Vocabulary

increased

gather

embraced

furious

defend

defeated

driven away

suffer

fate

starve

flocked

glorious

trembled

swot

noble

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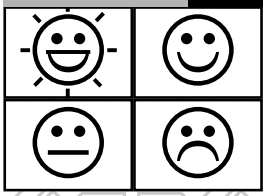

ber of the Prophet's [s] followers were increasing day by day. They were furious. They were jealous. "*Muhammad and his friends cannot be left alone. They cannot be allowed to enjoy any peace or happiness,*" they would say to themselves. And so they plotted and planned, and evil were their plans.

They marched out to Madinah with armies a thousand, three thousand and even ten thousand strong. The Muslims were few and had very little to defend themselves with. But while the Quraysh had the power of soldiers and weapons, the Muslims had the power of Allah, and Allah is the Most Powerful.

Everytime the Quraysh attacked Prophet Muhammad [s] and his friends, they were defeated or driven away. *Nabi* Muhammad [s] and the Muslims fought bravely and

some of their friends sadly died. But the Quraysh were to suffer an even sadder fate as hundreds more amongst them were killed in those bitter wars.

Their wickedness knew no limit, until once, they even tried to starve the Muslims of Madinah. They surrounded Madinah, the blessed city, not allowing Prophet Muhammad [s] and his friends any food or drink. But again Allah came to his Prophet's help and the Quraysh were blown away by Allah's mighty desert winds.

There were enemies all around, even in Madinah, the Jews and hypocrites, who tried to harm the Muslims. But little did they realise that they could not defeat the Prophet [s] and his friends, the best of all men. Allah was always there to protect them, and every disbe-

liever who harmed them was to meet a horrible end.

The Muslims grew in strength and number, and within a few short years, Allah's promise was fulfilled. Islam would be victorious. The people of Arabia flocked to the Prophets [s] call. Thousands came each day to the blessed city, the city of Madinah, to listen to his good words and embrace the religion of Allah.

The Quraysh had lost all their power and strength, and surely that was to happen. For whoever fights a Prophet, is doomed to lose everything.

Until a glorious day came when *Nabi* Muhammad [s] and his friends marched with ten thousand pious men, and a thousand more angels. The city of Makkah trembled as

they came.

The chiefs of the Quraysh now had no one to turn to. After all their gods were idols of stone, who could neither speak nor hear. Who could not do a thing, not even swot a fly from their ear.

But the Prophet [s] was not like them at all, and when he entered Makkah he forgave them, every single soul. He was the Prophet of mercy, Allah's greatest sign. He was the last of the Messengers, the perfect guide for mankind.

And so the message of the Prophet [s] continued to spread, from family to family, tribe to tribe, and nation to nation.

Now you and I, a thousand five hundred years later, are Muslims worshipping Allah, the One, and this is

all because of the courage and patience of the noble Prophet Muhammad [s], Lady Aminah's blessed son.

The following lessons learnt from the story must be explained & discussed thoroughly

- Madinah is the most blessed city after Makkah, and the heart of Islam.
- The first Masjid of Islam was built in Madinah.

- Islam flourishes through preaching, practice and self sacrifice.
- Islamic teaching emphasizes collective activity.

- The leaders of *Kufr* are jealous of the success of Islam.
- The disbelievers do everything in their power to destroy Islam, but Allah always protects His reli-

gion and the pious believers.

- The disbelievers possess the power of weapons and soldiers, but Muslims possess the power of faith and the Help of Allah.

- Muslims must be prepared to sacrifice their lives to defend Islam.
- In battle, the true believers will indeed suffer some losses, but the disbelievers will always suffer greater loss.
- When Muslims fight for Allah and His religion alone, then all the creatures of the heavens and earth come to their assistance, even the winds.

- The enemies of Islam are many, but the most dangerous are the Hypocrites and the Jews who

pretend to be our friends but wish us only harm.

- Islam will always be victorious in the end, even though falsehood and disbelief may innitially seem invincible.

- Allah sends trials and tribulations to display the excellence of the faith of the believers and also to expose the hypocrites amongst the Muslim.

- Whoever fights the servants of Allah is doomed to failure.
- Angels fight along with the true soldiers of Allah.
- In times of need, the dibelievers have no one to turn to.

- A Muslim is always humble and merciful in victory.

- *Nabi* Muhammad [s] was a mercy to mankind.
- *Nabi* Muhammad [s] had the most noble character.
- Because of the courage and fortitude of *Nabi* Muhammad [s] we are Muslims today.

May the peace and blessings of Allah be upon our beloved Prophet, Muhammad.

C P

Why does Allah send trials over the believers? Refer to the lessons learnt from the abovementioned story.

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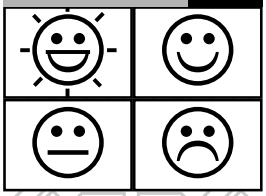

A Muslim is required to keep himself prepared for *Jihad.* By practicing regularly he can become a formidable soldier. This man has been practicing his archery skills. How many arrows will pass through the 'bull's eye'? Use your eyes only!

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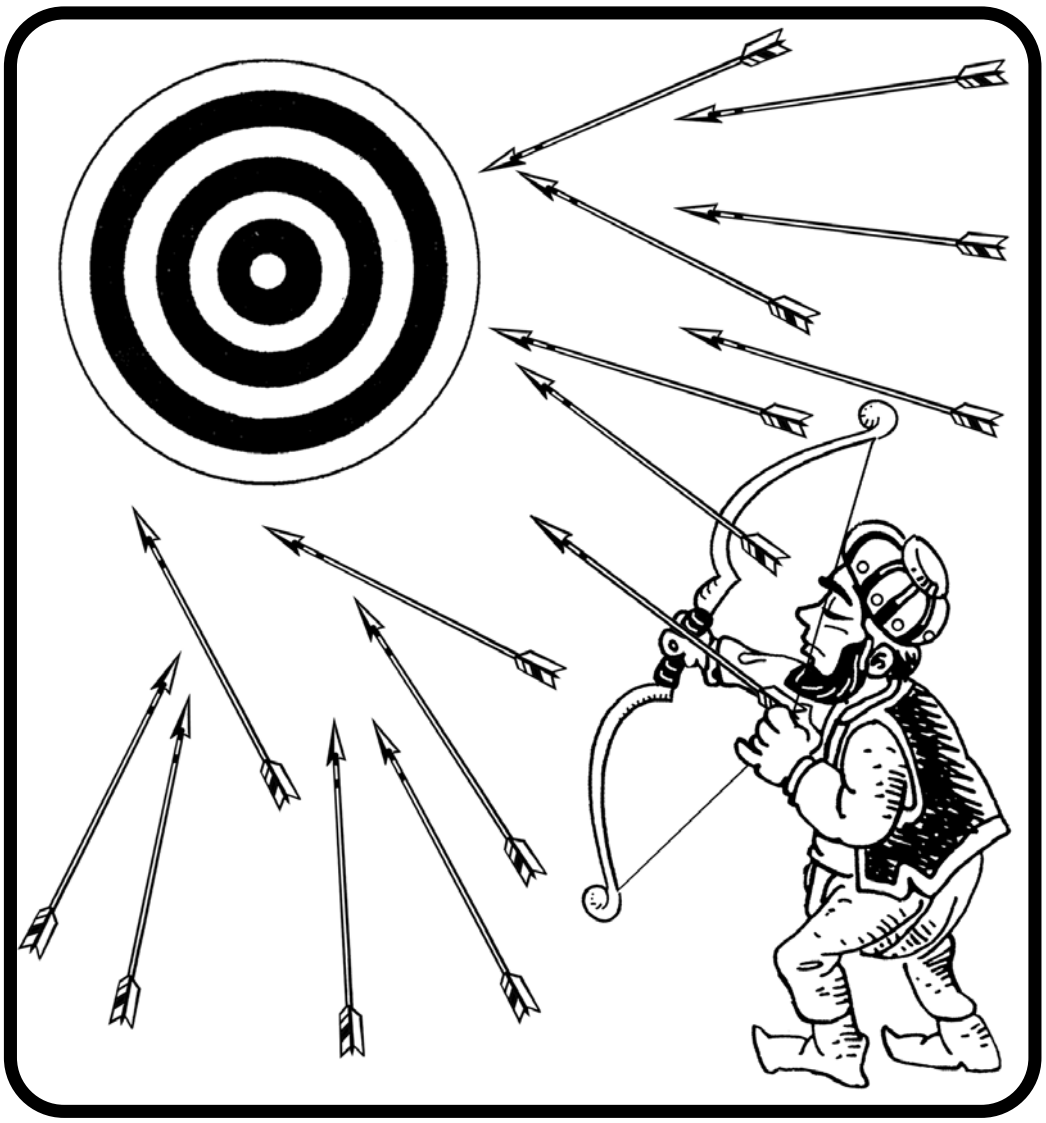

..... arrows will strike the 'bull's eye'.

AN IMPORTANT POINT TO DISCUSS

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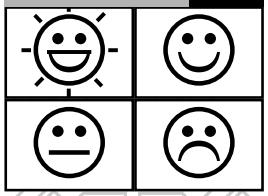

Jihad refers to the duty on Muslims, at both the individual and collective level, to struggle against all forms of evil, corruption, injustice, tyranny and oppression, whether this injustice is committed against Muslims or non-Muslims.

The objective of *Jihad* is to promote justice. This cannot be done without strength and power. Notions of equity without power to enforce it has no practical

value. Muslims are not permitted to allow themselves or others to become or remain the passive victims of the injustice or aggression of others. It is not natural that people should accept humiliation.

War is thus justified only as a means of upholding the right and repulsing the wrong and not the sake of greed or false pride. This is the meaning of *Jihad* "in the way of Alah".

Islam demands, for the sake of self-defence and the ensuring of peace, that the Muslim *ummah* (community) must he strong enough so that no aggressor would ever be tempted to attack, and that they should never be taken unaware by treacherous moves.

"*And prepare for fighting them (ie. the enemies of Islam) to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies. And others besides, whom you may not know, but whom Allah does know...*" (*Anfal, 8:60*)

SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- identified the odd word in a group ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- answered an important question ☐
- solved a picture puzzle for enjoyment ☐

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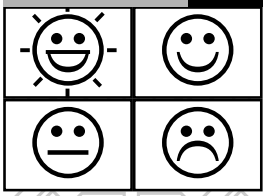

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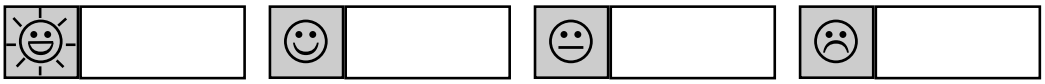
rate my performance in this lesson ?



TARIKH AL-ISLAM
history of islam

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	*Sayyiduna* ‘Uthman [r]	413
LESSON 2	*Sayyiduna* ‘Ali [r]	427

T P

The Muslim Ummah comprises a comity of nations professing Islam and as such the Khilafat was a "Common Wealth of Nations". The concept of Khilafat is different from the traditional concept of Emperors, Kings, Presidents, etc., who are only temporal rulers. It must be borne in mind that Islam does not believe in separation of religious and worldly affairs. Khilafat is therefore, a religious as well as a political office. The Khalifah was the head of religio-politicoso-cio-economic complex covering all aspects of life of the Ummah (the Muslim nation).

Since the Khalifah was the religio-political head of the Muslim Umniah, the history of the Khilafat, in fact, is the history of the Ummah.

It becomes less significant if some Khalifahs were less pious or if the Khilafat became hereditary and was confined within certain families such as the Umayyads, Abbasids, Ottomans etc. In spite of the shortcomings of some Khalifahs, they represented the collective authority of the Ummah. The revolts against them would be termed as khuruj (sedition) and would be condemned.

The Khilafat on the whole presented an exemplary form of government. Every Khalifah was aware of the new world order ushered in by the Prophet [s]. He was aware of his own responsibility and that of his government in playing the required role. In the newly conquered territories, the exploitation of the common man was brought to an end. Full religious freedom was given to all.

The government even under the less pious iereditary Khalifahs functioned, within the permissible limits of Shari'ah (Sacred Law) - the Zakat (poor due) was levied, the Bayt-ul-Mal (public treasury) was established, Justice was dispensed in accordance with the Shari'ah, the territorial jurisdiction of the Muslim Empire was protected, the message of Islam was spread and the obligations of an Islamic state were fulfilled.

Islam did not describe any particular form of government. Though a elected form of government is to be preferred, it cannot be said that hereditary Khilafat was un-Islamic.

lesson 1

OUTCOME OBJECTIVES T P

- learn about some virtues and accomplishments of the third *Khalif* of Islam, *Sayyiduna* 'Uthman [r].
- discover his tremendous compassion, forbearence and self sacrifice.
- understand that calamities and trials come as tests of true faith.
- learn that we should never take advantage of the plight of others.
- recognize that the greatest ambition of the true believer is not worldly profit but attaining the good pleasure of Allah.
- discover that *Sayyiduna* 'Uthman [r] was the most charitable and generous of all Muslims.
- realize that charity never decreases one's wealth.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the Third *Khalif* of Islam, 'Uthman [r]
- complete a multiple choice exercise for comprehension
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the generosity of *Sayyiduna* 'Uthman [r] and his eagerness to earn the good pleasure of Allah
- identify the specific teachings being conveyed through the story
- colour-in a picture for enjoyment
- identify the odd word in a group

LESSON 1

‘Uthman

THE THIRD *KH*ALIF

Read the following sentences. **T**

Sayyiduna ‘Uthman [r] was one of the first people to embrace Islam.
He was a close friend of *Sayyiduna* Abu Bakr [r] through whom he accepted Islam.
He was a very gentle and modest man who possessed the best of character.
‘Uthman [r] was one of the richest men of his time and he used every cent of his wealth for the cause of Islam.
Nabi Muhammad [s] was very fond of ‘ Uthman [r] because of his excellent character and offered his daughter Ruqayyah [r] in marriage to him.
After her death ‘ Uthman [r] married another daughter of the Prophet Muhammad [s] and because of this he is called ‘*Dhun Nurayn*’, ‘The Possessor of Two Lights’.
Despite being very wealthy he lived a very simple life.
His servants would seldom need to

Vocabulary

embrace
modest
wealth
cause
fond
possessor
seldom
defeat
navy
established
rumors
plot
bold
reciting
retaliate

help him because he did most work by himself.
He was very generous to all.
‘ Uthman [r] would fast very often and spend the nights in Salah.
He loved to recite the Holy Qur’an and would oftentimes recite the entire Qur’an in a single night.
He was very patient, even with those who harmed him.
After the death of Hadrat ‘Umar [r], ‘ Uthman [r] was chosen as the third *Khalif* of Islam.

During his rule Islam spread to many more lands and millions of people became Muslim.
The Romans suffered even more defeats at the hands of ‘ Uthman [r] and lost even more land to the Muslims.
The first Muslim navy was established by ‘ Uthman [r].
Because Islam became very powerful during his rule the jealous *kuffar*, and especially the Jews and hypocrites, began to spread evil rumors about ‘ Uthman [r] among the

Muslims to cause them to fight among themselves.
Some foolish Muslim believed these rumors and began to trouble the *Khalif* too.
'Uthman [r] was very patient and forgiving and did not punish them because he realised that this was a plot to cause Muslims to fight amongst themselves.
He loved all Muslims dearly, even the foolish among them.
This made the Jews and the hypocrites more bold and so they tried to harm him.
One day the most evil of them managed to get into the *Khalif's* house and killed him while he was reciting the Qur'an.
He was eighty-two years old when he died.
Such was *Sayyiduna* 'Uthman's [r] love for Muslims that he would rather sacrifice his own life but not retaliate against even the most foolish of Muslims.

ACTIVITIES

Colour-in the correct word/s in green. **C P**

Qur'an

Allah ﷻ has declared:

"And the first to lead the way (in accepting Islam) among the Muhajirin and the Ansar, and those who followed them in sincerity, Allah is well pleased with them and they are well pleased with Him; and He has made ready for them Gardens beneath which rivers flow, wherein they will abide for ever. That is the supreme triumph."

Hadith

Our beloved Prophet Muhammad ﷺ said:

"Of all my Sahabah, 'Uthman most resembles me in character."

(Predicting the strife to befall Muslims the Holy Prophet [s] said...)
"He will be the one on correct guidance."

"He (ie. Sayyiduna 'Uthman [r]) will be killed unjustly."

Sayyiduna 'Uthman [r] was one of the (first) (last) people to embrace Islam.

He was a very (modest) (rude) man.

Sayyiduna 'Uthman [r] was a very rich man who spent his wealth (on every-luxury) (for the cause of Islam).

Nabi Muhammad [s] offered his daughter Ruqayyah [r] in marriage to *Sayyiduna* ' Uthman [r] because of his (wealth) (excellent character).

His servants would seldom need to help him because he had (many more slaves) (did most work himself)

He was patient (only with friends) (even with his enemies).

After the death of *Sayyiduna* (Umar) (Abu Bakr) [r], *Sayyiduna* ' Uthman [r] was chosen as the third *Khalif*.

The first Muslim navy was established by *Sayyiduna* (Uthman) (Umar) [r]

The (*Kuffar* and the Jews) (Quraysh) began to spread evil rumors about 'Uthman [r].

(Some) (No) Muslims foolishly believed

these rumors.

Sayyiduna ‘ Uthman [r] did not punish them because he was weak realised that this was a plot to cause Muslims to fight amongst themselves.

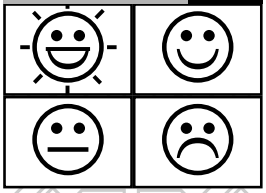
Sayyiduna ‘ Uthman [r] was killed while he was sleeping reciting the Qur’an.

Read the following story. T

During the time when *Sayyiduna* ‘Umar [r] was the *Khalif* of the Muslims, there came a year when no rain fell. The earth was dry and all the crops withered away. There was no food and famine gripped the land. ‘Umar [r] told the people that if they held firmly to Islam and relied only on Allah, then they would survive the famine and it would soon pass. Nevertheless, it was a difficult and testing time for everyone.

It was during this time that a caravan of camels from Syria came to

Comments T



P C

Vocabulary

withered

famine

relied

survive

testing

caravan

laden

purchased

merchants

merchandise

offered

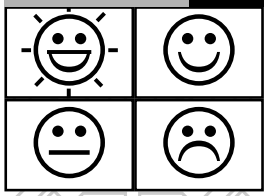
profit

puzzled

trader

insensitive

Comments T



Madinah. The camels were laden with food and every other good thing, and whoever bought them from the leader of the caravan would be able to re-sell them at any price he liked, because the people would pay anything just to have some food in their aching tummies again.

As it happened, *Sayyiduna* 'Uthman [r] came to know of the caravan before it had arrived in Madinah. He quickly rode out to meet its leader and bought the whole caravan from him for a handsome price.

When the news spread that 'Uthman [r] had purchased the entire caravan, all of the merchants of Madinah came to him, hoping to buy some of its food and merchandise.

They offered him a high price,

because they knew that they could re-sell whatever they bought at an even higher price. However, whatever price they offered to give him for his merchandise was repeatedly refused.

"*I want to make a large profit,*" he kept on saying. "*I have received a much better price than what you are offering. I'm sorry, but I cannot sell you even a single piece of bread!*"

No matter how high the price they offered, 'Uthman's [r] reply remained the same, "*I'm terribly sorry but your offer is much too low.*" Even when the *Khalif* 'Umar [r] went to him, his reply remained the same.

Everyone was very puzzled. Who was the mystery trader who had given 'Uthman [r] such a high offer? It couldn't be anyone from Madinah,

P C

Vocabulary

horrid

.....

sums

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possibility

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match

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pleasure

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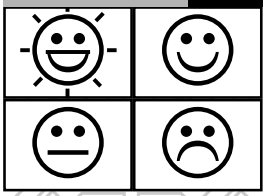
Comments T



because all the traders in Madinah had been turned down by him. How could ‘Uthman [r], who was usually so generous to the poor and needy, be so mean to the people of Madinah, especially now that they were really in great need? Their children were crying from hunger and the old could barely walk due to weakness from not having enough to eat. It really was unlike ‘Uthman [r] to be so insensitive and selfish.

While everyone was thinking these horrid thoughts, ‘Uthman [r] led the caravan to the center of Madinah and called all the people together.

“*I said to you that I wanted to make a large profit,*” he said, “*And that whatever you offered,I had received a better offer than that. Well, although some of you offered me huge sums of money and the possibility of making a very handsome*

profit, no one has been able to match the offer made by Allah, for He has said that, '...whoever gives away something in the Name of Allah will receive at least ten times as much as that, or even more from Allah in return in this world, as well as being rewarded in the next world'."

"*No one else has made such a generous offer. So I give this whole caravan, all its food and every other good thing on it, to the people of Madinah, for the pleasure of Allah. Now please share it fairly between yourselves!*"

It was, in fact, because of his great generosity that 'Uthman [r] became even richer. The more generous he was to others, the more generous Allah was to him.

After the death of *Sayyiduna* Umar

[r], *Sayyiduna* 'Uthman [r] became the *Khalif* of all the Muslims. He continued to spend generously from what Allah had given him until he was martyred. Since those who are killed in the way of Allah are given the greatest reward and they go straight to *Jannah*, his martyrdom became his greatest profit, making him the richest man of all.

The following lessons learnt from the story must be explained & discussed thoroughly

- Calamities and trials befall us as a test of true faith.
- Those who hold firmly to Islam and rely only on Allah will surely overcome any tribulation.
- Allah provides for His believing bondsman from where they would least expect.

- We should never take advantage of the plight of others.
- Hasten to do good deeds.

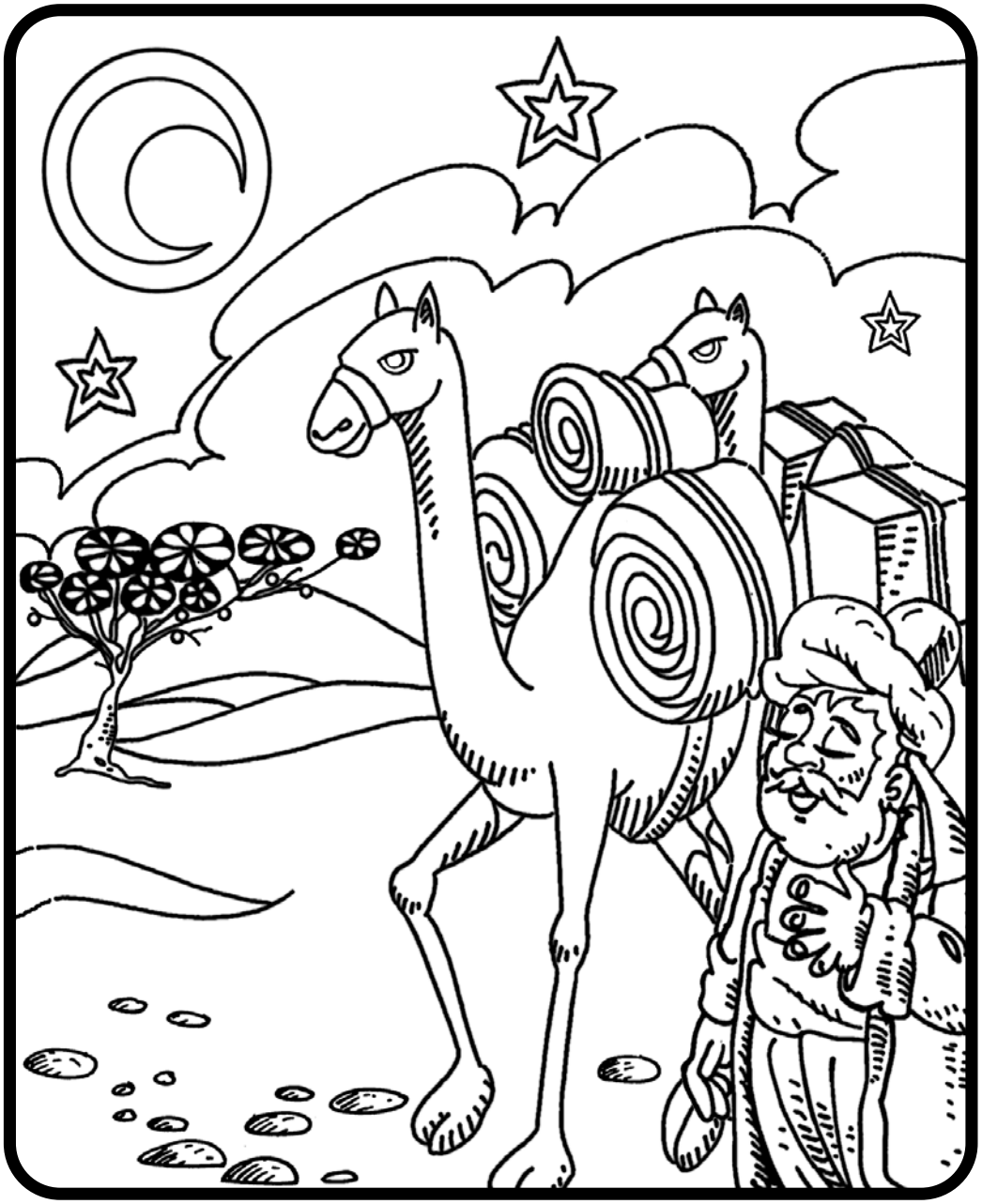
- A true Muslim always aspires to the profits of the hereafter.
- A true Muslim is never enticed from charitable works by worldly gain.

- *Sayyiduna* 'Uthman [r] was the most charitable and generous of all Muslims.
- He loved the poor and needy.

- True believers have complete faith and hope in the promises of Allah.
- Allah rewards those who give charitably to others at least ten-fold.
- Allah gives to those who give to others.
- Charity never decreases one's wealth.
- The greatest reward for those who are charitable is the reward preserved for them in the here-after.

ACTIVITIES

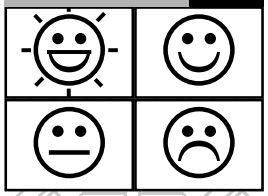
Colour-in the picture of a caravan driver and his camels coming from Syria. **C**



Look carefully at the groups of words below. Three of the words belong together while one does not. Circle the odd one out in red. **C P**

‘Uthman	first	last	Muslim
gentle	harsh	‘Uthman	modest

Comments **T**



simple ‘Uthman generous proud

salah fasting sleeping Qur’an

third *Khalif* wealth ‘Uthman

spread victory navy defeat

Muslims Jews hypocrites Kuffar

rumors lies mischief truth

‘Uthman patient forgive revenge

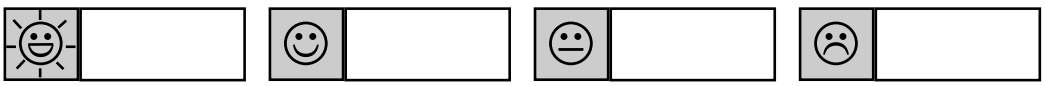
SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- completed a multiple choice exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- coloured-in a picture ☐
- identified the odd word ☐

Comments T

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about some virtues and accomplishments of the fourth *Khalif* of Islam, *Sayyiduna* 'Ali [r]
- discern his admirable faith and dedication to Islam
- recognize that feeding others is one of the best ways of creating goodwill
- understand that greed causes people to commit the most heinous offences
- discover that the *kuffar* resort to intimidation and violence in order to silence the message of Islam
- recognize that because they have pure hearts children oftentimes better appreciate the message of truth
- realize that courage is an attribute of a pure heart and not a strong body
- learn that even a little boy can have more courage than a whole group of men
- ascertain that with Allah's help even the impossible can be achieved.

LESSON OVERVIEW T P

BY THE END OF THIS LESSON THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to an extract being read out by the teacher introducing the Fourth *Khalif* of Islam, 'Ali [r]
- colour-in an Arabic word for enjoyment
- complete word selection exercise for comprehnsion
- learn a new *Ayah* and a new *Hadith*
- listen to a story about the dedication of *Sayyiduna* 'Ali [r] to the Prophet [s] and his tremendous courage
- identify the specific teachings being conveyed through the story
- solve and colour-in a picture puzzle for enjoyment
- unscramble words and construct simple sentences

Read the following sentences. **T**

Sayyiduna 'Ali [r] was the son of Abu Talib, the kind uncle of *Nabi* Muhammad [s].
As a child, 'Ali [r] lived with *Nabi* Muhammad [s].
He was the first child to accept Islam.
When 'Ali [r] grew up he married Fatimah [r], the youngest daughter of the Prophet [s].
He fought in every battle alongside *Nabi* Muhammad [s] and was renowned for his courage and skill as a swordsman.
Nabi Muhammad [s] gave him the nickname '*Asad-Allah*', 'The Lion of Allah'.
After the death of *Nabi* Muhammad [s], 'Ali [r] served the first three *Khalifs* of Islam faithfully.
They would always ask him for his advice because of his tremendous knowledge and wisdom.
After the death of *Sayyiduna*

Vocabulary

battle
renowned
courage
skill
swordsman
faithfully
advice
tremendous
wisdom
confusion
hypocrites
lack
disunity
cowardly
efforts

‘Uthman [r], ‘Ali [r] was chosen as the fourth *Khalif* of Islam.
It was a time of great mischief and confusion.
Very few people understood the plot of the hypocrites, the Jews and the *kuffar* to cause Muslims to fight amongst one another.

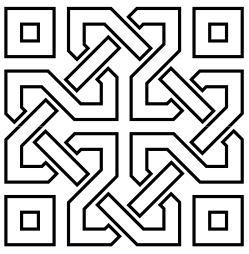
‘Ali [r] understood their evil plan and tried his best to guide the Muslims.
Again, because of a lack of understanding, more Muslims were tricked into fighting each other.
‘Ali [r] was forced to punish those Muslims who, without realising, were causing disunity and trouble.
Peace was again brought to the Muslims but this was not what the hypocrites and Jews wanted.
Their plan seemed to be failing.
They hated Islam and the Muslims and were jealous of all Allah had given to them, so they decided to cause more trouble by killing ‘Ali [r] as they had killed ‘Uthman [r].

While ‘Ali [r] was performing *salah* early one morning, one of them cowardly attacked him from behind with a poisoned sword and killed him.

‘Ali [r] was sixty three years old when he died.

However, because of the efforts of ‘Ali [r] the plans of the hypocrites were not to succeed and the number of Muslims grew and grew after that day.

Islam became the strongest power on the face of the earth for a thousand years, all because of the efforts and sacrifices of the Rightly Guided *Khalifs* of Islam, *Sayyiduna* Abu Bakr [r], *Sayyiduna* ‘Umar [r], *Sayyiduna* ‘Uthman [r] and *Sayyiduna* ‘Ali [r].



ACTIVITIES

Qur'an

Allah ﷻ has declared:

"Among the Believers are men who have been true to their Covenant with Allah. Of them some have completed their vow (by sacrificing their lives), and some (still) wait (anxiosly), but they have never changed (their determination) in the least. That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them (in forgiveness); for Allah is Oft-Forgiving, Most Merciful."

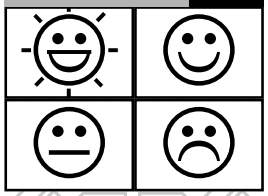
Hadith

Our beloved Prophet Muhammad ﷺ said:

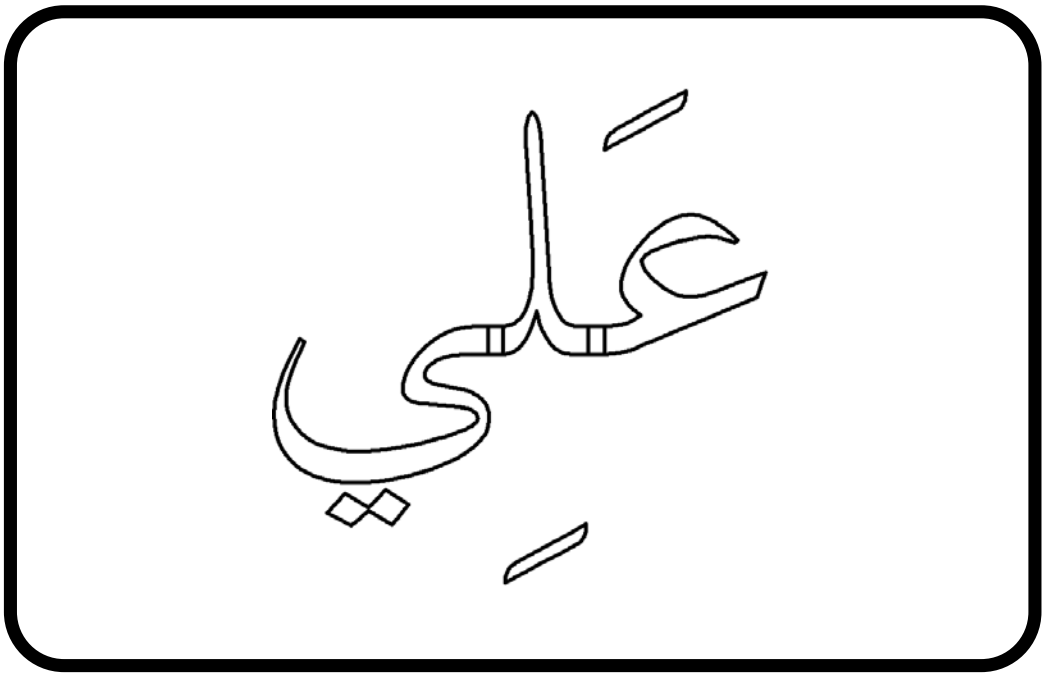
"I am the city of knowledge, and 'Ali is its gatekeeper."

"O Allah, befriend he who befriends 'Ali, and be an enemy to him who shows enmity to 'Ali."

Comments **T**



Can you read the word below ? Yes, it is the name of *Sayyiduna* 'Ali [r] written in Arabic. Now, colour-in the word. **C**



Complete the sentences using the list below **C P**

Rightly	hypocrites	'Ali	sword	Jews	fourth
child	salah	*kuffar*	Lion	*Khalifs*	guide

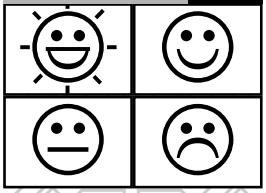
Sayyiduna ..... was the son of the kind chief, Abu Talib.
He was the first ..... to accept Islam.
Nabi Muhammad [s] gave him the nickname 'The ..... of Allah'
Sayyiduna 'Ali [r] served the first three ..... of Islam faithfully.
Sayyiduna 'Ali [r] was chosen as the ..... *Khalif* of Islam.

Sayyiduna ‘Ali [r] understood the evil plan of the ..... , ... and .....
He tried his best to ..... the Muslims.
While *Sayyiduna* ‘Ali [r] was performing ..... early one morning, one of them cowardly attacked him from behind with a poisoned .....
Sayyiduna ‘Ali [r] is one of the four ..... Guided *Khalifs.*

Read the following story. T

‘Ali was a good boy. He was kind and considerate. He also knew how to work hard. One day, when he was about eleven years old, the Blessed Prophet Muhammad [s] called ‘ali to him . “*I want to give a feast to the elders of our family*,” he said. “*I would like you to be in charge of all the preparations. You must also invite the guests*.” ‘Ali felt very honoured that *Nabi* Muhammad [s] had asked him to be

Comments T



P C

Vocabulary

considerate
.....
blessed
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preparations
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charge
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invite
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guest
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honoured
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feast
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elders
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prepared
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properly
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cheat
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bullied
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needy
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disappointed
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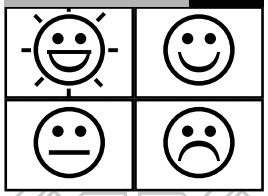
Comments T



in charge of the feast. He invited all the elders of the family and saw to it that the food was properly prepared.

All the elders of the family came to the feast. Among them was Abu Lahab, who was one of *Nabi* Muhammad's [s] uncles. Abu Lahab was an evil man. Throughout his life, all he had thought about was making money, more and more of it every single day. He would do anything to make money. He used to tell lies. He used to cheat the poor. He even bullied those who could not fight back. The only thing that Abu Lahab loved was his wealth.

Like the other elders, Abu Lahab also worshipped idols made of stone. He refused to believe in Allah as the One and only True God. He used to say to himself, "*If I became a Muslim, I would have to give some of my money to the poor and needy. This is what Allah says we*

should do. If I became a Muslim, I would have to be honest. I would not be free to make money by telling lies and cheating. This I cannot do."

After the elders had eaten, *Nabi* Muhammad [s] stood up to speak to them about Allah. *Nabi* Muhammad [s] wanted to tell them that Allah was the only True God and that he was His Prophet. He also wanted to tell them to stop worshipping stone idols.

No sooner had the Blessed Prophet [s] started to speak, than Abu Lahab began to shout him down. Abu Lahab hated *Nabi* Muhammad [s] even though he was his nephew. He did not want the other guests to hear what *Nabi* Muhammad [s] was going to say. He shouted so loudly that the *Nabi* Muhammad [s] had to stop speaking. So all the guests went away without hearing what the Prophet [s] had to say about Allah.

P C

Vocabulary

hope
.....
rose
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interrupt
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message
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messenger
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attain
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success
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hereafter
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serve
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reward
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generously
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regret
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companion
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guide
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delighted
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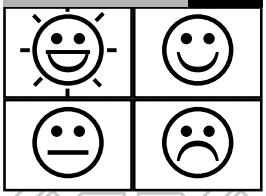
Comments T



P C

Vocabulary

courage

.....

gathered

.....

gladly

.....

persuade

.....

victory

.....

faithful

.....

servants

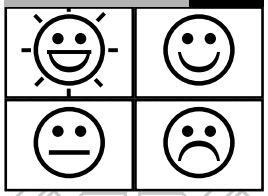
.....

When the guests had gone, ‘Ali was very upset. He was disappointed with Abu Lahab. He could not understand how one of his own family could behave so badly. *Nabi* Muhammad [s] saw how upset ‘Ali was and said to him, “*Do not give up hope ‘Ali. You will see. We shall win because Allah will help us. I want you to prepare another feast and invite the same guests. We shall see what happens this time*.”

‘Ali did as the Blessed Prophet [s] asked him to do. All the elders of the family came to the feast. After they had eaten, *Nabi* Muhammad [s] again rose to speak to them about Allah. This time Abu Lahab did not interrupt.

“*My friends,*” *Nabi* Muhammad [s] said, “*I am here with a message from your Lord. Allah, the One and only True God, has chosen me as His Prophet. He has sent me as His*

Comments T



Messenger to tell you how to live your life to attain success in this world and in the Hereafter. Listen carefully to what Allah has told me to tell you. This is what He says:

I am the only True God.
Remember Me always.
Love Me and worship Me.
Serve Me and obey Me.
Bow down before Me.
If you do this, you will please Me, And I shall make you a promise because I love and care for you.
If you do exactly as I say, I shall reward you generously and save you from all harm.
You will have no fear, nor will you regret anything.

This is what Allah has said to me. This is what he told me to tell you. Now, my brothers, which of you will help me serve Allah? Who will be my follower? Who will be my companion in His great work?"

No one said a word. Although all the elders heard what *Nabi* Muhammad [s] had said, no one came forward to help him. When the Blessed Prophet [s] looked at each of them in turn, they turned their faces away from him. ‘Ali could not believe it. He knew in his heart that *Nabi* Muhammad [s] had spoken the truth but he could not understand why the elders did not believe him. “*They must be mad if they don’t want Allah to guide them*,” he said to himself.

‘Ali looked towards *Nabi* Muhammad [s] who was standing waiting for someone to offer to help him in his mission. ‘Ali could bear the stony silence no longer. Quietly he got to his feet. Then he went right through the middle of the elders and stood by the Blessed Prophet’s [s] side.

“*Prophet of Allah*,” he said, “*I shall*

be your follower. I shall be your companion and helper. Although I am young and not very strong, I shall fight by your side. Your enemies will be my enemies."

When the elders heard what 'Ali had to say, they did not know what to do. How could a boy help Muhammad fight his enemies? But 'Ali had faith in Allah. He knew that Allah would help him and the Prophet [s]. He knew that one day they would win.

Nabi Muhammad [s] was delighted at what 'Ali had done. "*Look,*" he said, "*Here is a boy who has more courage than all the men gathered here. I gladly welcome him as my follower and helper. You should all listen to him and follow him.*"

Nabi Muhammad [s] smiled at 'Ali. This was more than Abu Lahab could stand. He had been sitting there, quietly laughing to himself.

But when he heard the Blessed Prophet praising ‘Ali, he began to shout again and make a terrible noise.

“*Brothers*,” he said, “*How can a man and a boy change the rest of the world? How can two persuade millions to follow them? It is not possible.*”

But Abu Lahab was wrong. This is just what *Nabi* Muhammad [s] and *Sayyidina* ‘Ali [r], and all the others who followed them did do, because Allah was with them, and Allah always gives victory to His faithful servants.

The following lessons learnt from the story must be explained & discussed thoroughly

- *Sayyidina* ‘Ali [r] was righteous from childhood.
- *Sayyidina* ‘Ali [r] was very responsible as a child.

- *Nabi* Muhammad [s] had a great deal of confidence in *Sayyidina* ‘Ali [r].

- It is a great *Sunnah* to invite guests for meals, especially family members, and entertain them well.
- Feeding people is one of the best ways to create goodwill and win the of favour people.

- Greed for wealth causes people to do the most wicked deeds.
- The *kuffar* refused to accept Islam because they realised that Islam taught equality and generosity and they were not prepared to share.
- The *kuffar* can find no fault with the teachings of Islam and so resort to violence and intimidation to silence its message.
- Abu Lahab was one of the greatest enemies of Islam.

- Family can be the greatest

helpers or greatest adversaries. However, Allah always comes to our assistance. Therefore we should put our trust in Allah alone.

- Oftentimes children can better appreciate the truth than adults- because they have pure hearts.

- If you fail then try again and never give up. Only those who 'try once more' attain success.

- Allah is fully able to help his Prophet [s] and religion all by Himself, but he calls us to assist in order to reward and honour us.

- By remaining silent the family members acknowledged that what *Nabi* Muhammad [s] was saying was true. Silence is confirmation. But they simply did not have the courage to embrace Islam.

- Those who refuse to accept the guidance of Allah are truly insane.

- Strong bodies are not what pleases Allah and His Prophet [s]. Instead, strong hearts, even if they be little hearts, are most pleasing to Allah.
- If Allah is with you then you possess the greatest strength and power.
- A little boy can have more courage than a whole group of men. Courage comes not from the strength of bodies but rather from the heart.
- Even a little boy can set a good example for elders to follow.
- When *Iman*, or faith, enters the heart it fills it with the best of qualities, in this case courage and truth.

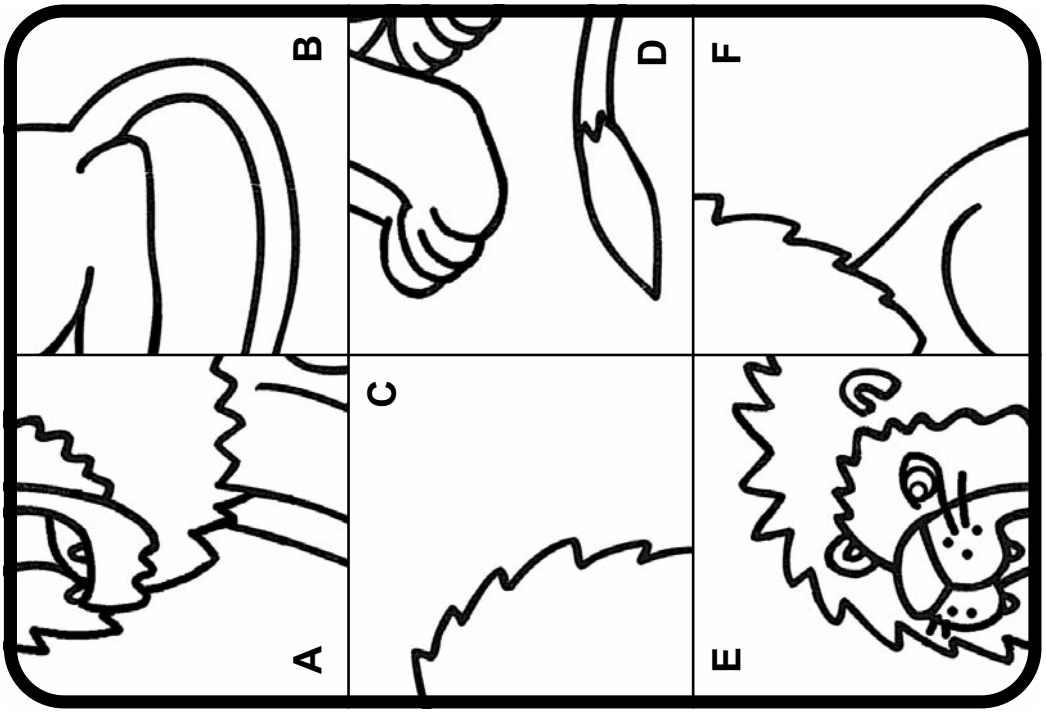
- The kuffar cannot understand that when Allah's help comes then even the impossible can be

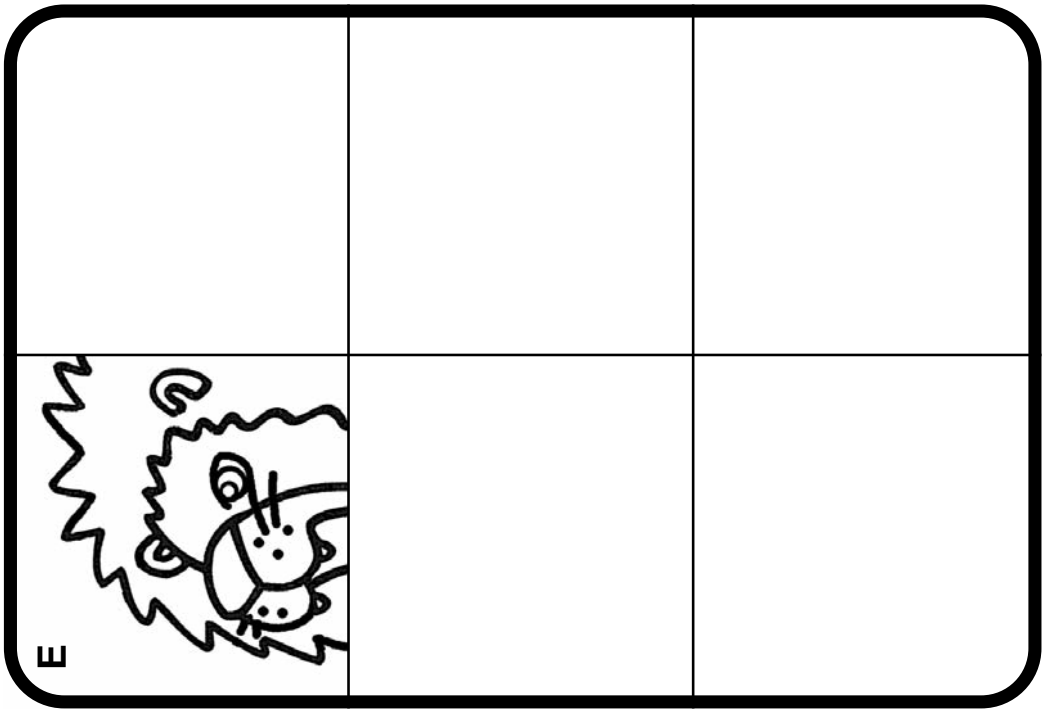
easily achieved.
- Allah always gives victory to His faithful servants.

ACTIVITIES

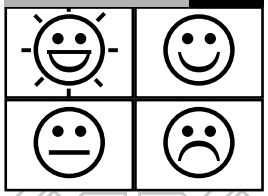
C

***Sayyiduna* 'Ali [r] was called '*Asad-Allah*', 'The Lion of Allah', because of his bravery. Complete the picture by drawing the squares in the top block in their correct positions below. Colour-in too!**





Comments **T**



Unscramble the following words and thereafter use them to construct three sentences. **P C**

dhCli i'Al *iflaKh*

....

veBar ubA Lhbaa

....

.....

.....

.....

.....

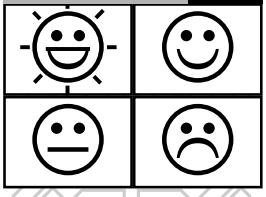
.....

SUMMARY **P**

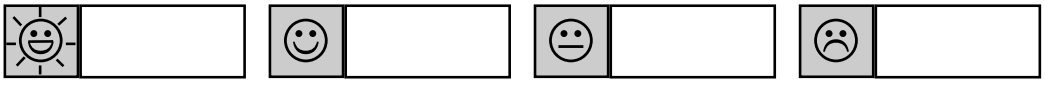
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to an extract ☐
- coloured-in an Arabic word ☐
- completed a word selection exercise ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- listened to a story ☐
- found suitable one word meanings ☐
- identified specific teachings ☐
- solved and coloured-in a picture puzzle ☐
- unscrambled words ☐
- constructed simple sentences ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



CURRICULUM profile – – – –

'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Allah, the All-Hearing**	- learn about Allah as the 'All-Hearing' - realize that Allah hears everything, even the whispering of our hearts - discover that Allah always hears the prayers of His servants - discern that Allah always comes to the assistance of those who do good deeds sincerely for His pleasure alone - learn that those who care for their parentrs are cared for by Allah	- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'All-Hearing' - complete a true & false exercises for comprehension - investigate & colour-in an Arabic word for enjoyment - learn a new *Ayah* and a new *Hadith* - search for words in a word maze - construct simple sentences using a word list - develop a tangible appreciation of the attribute the 'All-Hearing' - read a short story describing Allah as the 'All-Hearing' - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - colour-in a picture for enjoyment - solve & colour-in a maze - relate a true story associated with the topic - use a mirror to read a hidden message - search for verses in the Holy *Qur'an* related to the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson ☺ ☺ 😐 ☹
LESSON 2 **Allah, the Merciful**	- learn about Allah as the 'Merciful'' - realize that Allah's treasures of Mercy are limitless and is the only thing in which we can really have hope in - discover that sinning causes Allah's anger and that only sincere repentance can dispel that anger - discern that Allah forgives all sins even if they be equal to the heavens and earth - learn that if we innitially fail in our repentance then we must always try again for simply by attempting to reform Allah forgives all our sins	- listen to an extract being read out by the teacher explaining the attribute of Allah, the 'Merciful'' - complete a word selection exercises for comprehension - investigate & colour-in an Arabic word for enjoyment - learn a new *Ayah* and a new *Hadith* - identify words that correctly define Allah's 'Mercy' - read a short story depicting Allah's ''Mercy' and 'Forgivness'' - find suitable one word meanings for the vocabulary list - identify the specific teachings of the story - emphasize an important point - solve & colour-in a maze - identify various ways by which Allah manifests His Mercy - read a second story related to the topic - identify some lessons to be learnt from the story	☺ ☺ 😐 ☹
LESSON 3 **Islam, Our Religion**	- learn about Islam, the religion, its meaning and fundamental teachings, and what it means to be Muslim - understand the concept of Ummah and its implications - discover that the Muslim Ummah is constituted of many different races - discern that faith, piety, good action and service to Islam are all that make one person better than the next - recognize that Islam is the only true religion taught by all Prophets from the beginning of time - realise that Allah chooses only the best of human beings to be the companions of His Prophets [a] and that the *Sahabah* were the	- listen to an extract being read out by the teacher about Islam and what it means to be Muslim - comoplete a multiple-choice exercise - learn a new *Ayah* and a new *Hadith* - identify the various continents on a map, locate ones own country, the countries of origin of Muslim nationals, the most populopus Muslim country as well as the geographic position of Makkah - colour-in the continents using different colours - read a story about the diversity of Muslims - identify the specific teachings being conveyed - answer questions related	

'AQA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			😀	☺	😐	☹
	best of all human beings	to the topic - read another short story for enjoyment - deduce the specific teachings being conveyed				
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			😀	☺	😐	☹
			The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 **Respect for Teachers**	- learn about the Islamic teachings regarding respect for Teachers - realise that great knowledge cannot be acquired without great scarifice - appreciate that in order to acquire knowledge one has to sit in the company of the learned. Books, of themselves, are not sufficient - discover that Allah bestows knowledge and understanding consonant with ones respect, humility, self sacrifice and obedience to teachers - understand that Allah only makes those who are respectful to their teachers the means of guidance for the people of the world. The proud are never used to guide mankind.	- listen to an extract being read out by the teacher about respect for Teachers - complete a word sellection excercise - learn a new *Ayah* and a new *Hadith* - search for words in a 'Word Ring' - read a short story reflecting the virtue of respect for Teachers - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - complete a picture puzzle for enjoyment - complete a second picture puzzle for enjoyment - decipher a coded message and rewrite it - learn a few sayings regarding Respect for Teachers				
LESSON 2 **Respect for Neighbours**	- learn about the Islamic teachings regarding respect for Neighbours - discover that it is the duty of a Muslim to honour, respect and help neighbours even if they may be wicked - understand that a Muslim preaches Islam through his own personal conduct and behaviour - realise that a neighbour is not just the person who lives next-door to you or in your own neighbourhood. A fellow student, fellow worker or even your fellow traveller on a journey are all regarded as your neighbour - appreciate that none can be true Muslim unless he fulfills the rights of a neighbour.	- listen to an extract being read out by the teacher about respect for Neighbours - match the correct pairs between two columns - use a mirror to read hidden key messages - learn a new *Ayah* and a new *Hadith* - read a short story reflecting the virtue of respect for Neighbours - find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - identify the words that describe good neighbourliness - draw a picture of a neighbour and his house - List the distinctive qualities of good and bad neighbours - complete a verse of the Holy *Qur'an*				
LESSON 3 **Respect for Guests and Hosts**	- learn about the Islamic teachings regarding respect for Hosts & Guests - realise that visiting others and receiving guests is a time when the best of manners are on display - understand that the guest has rights over the host and vice-versa - discern that Allah loves and honours those who honour their guests and hosts	- listen to an extract being read out by the teacher about respect for Hosts & Guests - complete a series of sentences using a word list - learn a new *Ayah* and a new *Hadith* - list a few duties towards hosts and guests - read a short story reflecting the virtue of respect for Hosts				

CURRICULUM profile - - - -

AKHLAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	- discover that in the example of the Prophet Muhammad [s] and his Companions [r] we have the best example of good character and manners - appreciate that self sacrifice is the surest sign of true virtue and piety	- find suitable one word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - complete a colouring-in exercise for fun - identify the differences between two pictures for fun - find out about the supplication for the host and write it in Arabic with the English translation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

TOTAL				
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.				

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Tayammum***	- learn about *Tayammum,* dry ritual cleansing, its correct method and significance - recognize that *Tayammum* is performed in the absence of sufficient water - appreciate that *Tayammum* has been enjoined upon us in order to prepare ourselves spiritually for the performance of *salah*. - discern that wiping sand over the face and hands strikes at the very root of man's vanity and pride and inculcates in him a spirit of humility - understand revelation was revealed during specific occasions to guide the Muslims in resolving practical problems - discover that everything that happens, no matter how insignificant, happens for a reason	- listen to an extract being read out by the teacher introducing *Tayammum*, the ritual dry cleansing - emphasise an important point to remember - use a mirror to read an inverted key sentence - complete a true & false exercise for comprehension - learn a new *Ayah* and a new *Hadith* - identify the correct sequence of steps for *Taymmum* - listen to a story about the practice of *Tayammum* - identify the specific teachings being conveyed - list the occasions when *Tayammum* can be performed - solve a puzzle to discover a word needed to complete a key paragraph. - solve a puzzle for enjoyment - complete an *Ayah* of the Holy *Qur'an*	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 ***Zakah***	- learn about *Zakah*, the welfare due, its virtues and benifits - discern that *Zakah* is an act of worship given in obedience to Allah to gain His favour and pleasure - recognize that Allah is the owner of all things including our wealth which must be used in a manner that pleases Him - understand *Zakah* purifies the wealth of Muslims emoving whatever evil wealth may bring like pride, greed or selfishness as well as purifying the heart of the one recieving it from envy, jealous and hatred - discover that *Zakah* creates love, respect and well wishing between the rich and poor and cultivates a feeling of concern for others and responsiblity toward the community - learn that *Zakah* is used for	- listen to an extract being read out by the teacher introducing *Zakah,* the welfare due - complete sentences using a list of words - list three virtues of giving *Zakah* - learn a new *Ayah* and a new *Hadith* - listen to a story about the importance of giving *Zakah* to worthy recipients only - identify the specific teachings being conveyed - learn a poem on *Zakah* - emphasize important points to remember - investigate other catagories of *Zakah* recipients - solve a picture puzzle for enjoyment - unscramble sentences to form meaningful messages	

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			😀	🙂	😐	☹
	the poor and needy only and that the wealthy cannot use *Zakah* funds for their own personal needs					
LESSON 3 ***Sawm***	- learn about the significance of *'Sawm* and the virtue of the month of *Ramadan* - appreciate that the purpose of *Sawm* is to learn piety and to cleanse our hearts, minds and bodies of all filth and evil. - realize that fasting places man on a special spiritual plane for one month so that he may be better able to lead the life of a true devotee of Allah and a true lover of humanity - discover that *Ramadan* is a blessed month in which the rewards for good deeds are multiplied over and over - understand that *'Sawm*awakens in man the feeling of gratitude to Allah, develops self-control, helps us overcome bad habits and evil desires, generates concern for poor and hungry, creates a sense of equality between the rich and the poor and us to remain truly obedient to Allah.	- listen to an extract being read out introducing *Sawm, the* compulsory annual fast - complete a true & false exercise for comprehnsion - learn a new *Ayah* and a new *Hadith* - write words back to front to be read in a mirror - listen to a story about the virtues of *Ramadan* - identify the specific teachings being conveyed - search for words in a 'Word Ring' - list some virtues of fasting - emphasize an important point to remember - list valuable lessons that a fasting person learns - colour-in a picture for enjoyment - identified key words that relate to *Sawm*				
			😀	🙂	😐	☹
LESSON 4 ***Hajj***	- learn about the *Hajj,* the pilgrimage to Makkah, its basic methodology and significance - discover that *Hajj* represents a very special form of worship which, unlike *Salah*, *Zakah* or *Sawm*, is both a physical and monetary form of *ibadah* - appreciate that performing the *Hajj* is a way by which Muslims show their commitment to Allah & their readiness to sacrifice all their comforts & pleasures for His sake - realize that *Hajj* is a reminder of our death, when we will leave the world with nothing but simple pieces of cloth to cover our bodies - discover that *Hajj* is also a reminder of the Resurrection when all human beings will be brought back to life and answer for their deeds on this earth - understand *Hajj* is also a way by which Muslims come to know the history of the blessed Prophet Muhammad [s] and the land and cities in which he lived - learn that *Hajj* is a reminder to all mankind of the sacrifices and devotion of Prophet Ibrahim [a] in serving Allah and the true religion, the religion of Islam - know that *Hajj* is a gathering of peace - peace with Allah, peace with one's soul & peace with all of creation	- listen to an extract about *Hajj*, pilgrimage to Makkah - answer questions related to the topic - learn a new *Ayah* and *Hadith* - complete a multiple choice exercise - complete a map indicating the various important venues and rites of the *Hajj* - learn a poem about the *Hajj* - identify the odd word in a group - complete the *Ahadith* on *Hajj*				
			😀	🙂	😐	☹
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

CURRICULUM profile – – – –

AD'IYAH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
LESSONS 1-7	- learn that *du'a'* and other such Islamic expressions assist in remembrance of Allah - recognise that no moment of a believer's life can be bereft of *du'a'* - understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things - appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life - learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allah - learn that each person has a duty to cultivate good and desirable qualities - understand the need to develop good habits whereby the practice of goodness becomes a matter of course	- memorise a series of Arabic supplications, declarations of fundamental tenets and statements of doctrine - understand their meanings - learn the *Sunnah* etiquettes associated with the relevant supplications - complete a series of exercises for comprehension - learn the Islamic months of the year - learn some important Arabic phrases used in daily conversation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 ***Wudu'***						
LESSON 2 **Eating & Drinking**						
LESSON 3 **Daily**						
LESSON 4 **Travelling**						
LESSON 5 **Prosperity & Adversity**						
LESSON 6 **Arabic Numerals**						
LESSON 7 **Important Phrases**						
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

QASAS AL-AMBIYA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
LESSON 1 **The Story of Musa [a]**	- learn about the Prophet Musa [a] - discover that all kings who are proud and disbelieve in Allah become cruel and wicked - understand that we must be concerned for the poor and oppressed even if we ourselves are living in comfort - learn that when intending marriage, always look for one who has commendable	- listen to an extract being read out by the teacher about the Prophet Musa [a] - unscramble words to be used to complete sentences - learn a new *Ayah* and a new *Hadith* - listen to a detailed story about *Nabi* Musa [a]. - find suitable one-word meanings for the words in the vocabulary list - identify the specific teachings being conveyed	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			

QASAS AL-AMBIYA'	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
	spiritual & moral qualities - realize that what seems to be beneficial to us Allah can make harmful, and what seems to be harmful to us Allah can make beneficial - appreciate that belief does not depend on miracles - learn that Allah punishes severely those who see his signs and still refuse to believe - learn that Allah always comes to the rescue of those who believe in him and follow His Prophets - learn that In the end, only the believers are successful	through the story - complete and colour-in a maze puzzle - identify some qualities of Prophets and tyrants	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **The Story of 'Isa [a]**	- learn about the Prophet 'Isa [a] - discover that Allah creates whatever he wills by simply uttering His command "*Be!*" - discover that believing people who turn away from Allah's Religion become even more evil than the *Kuffar* - appreciate that the poor accept the message of Prophets more readily because they are not blinded by pride & wealth - learn that enemies sometimes pretend to be friends. These are the most dangerous type - learn that the most evil crime is to change the Religion of Allah and use it to acquire wealth and previlege - learn that what falsehood fears most is to be exposed. For that reason it does everything in its power to remain hidden - learn that the evil we wish for others will always return to us - observe that the Jews have distinguished themselves as the greatest enemies of Allah's Prophets - understand that *Nabi* 'Isa [a] was not killed. Allah took him into the heavens and one day he will return	- listen to an extract being read out by the teacher about Prophet 'Isa [a] - complete a word selection exercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a detailed story about *Nabi* 'Isa [a]. - find suitable one-word meanings for the words in the vocabulary list - identify the specific teachings being conveyed - identify distinctive attributes of *Nabi* 'Isa [a] - complete a word puzzle and colour it in - complete key sentences regarding *Nabi* 'Isa [a]	
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

SIRAT AN-NABI	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSON 1 **The Birth of the Prophet [s]**	- learn about the origins of the Arab nation. - understand the corrupting influence and evil consequences of idolatry. - appreciate Allah's concern for erring mankind. - learn that Allah always sends guidance to humanity. - develop an appreciation of the necessity for Prophets. - learn about the importance of a healthy environment for	- listen to an extract being read out by the teacher introducing the Birth of *Nabi* Muhammad [s] - complete a true & false excercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the Birth of *Nabi* Muhammad [s] and his first years of childhood. - identify the specific teach-	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

SIRAT AN-NABI	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	developing children. - recognize that monetary gain should never be adeciding factor in our actions. - undertsnad that kindness and generosity are meritorious deeds that merit reward, even in this world. - realize that good character is the most praiseworthy attribute	ings being conveyed through the story - colour-in a picture of early Makkah for enjoyment - complete a cross-word puzzle focussing on the main personalities during the Prophet's [s] early life - draw a picture based on the story for enjoyment - complete a cross word puzzle based on the Prophet's early life - complete a *Hadith* related to the lesson	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **The Prophet's [s] Youth**	- learn that the immediate family bear the primary resposibility of caring for orphans. - understand that cherishing of the young takes priority over all other ocupations. - discover that the loss of loved ones was instrumental in engendering in the Prophet [s], at a very young age, a profound sense of appreciation and value for life and people. - learn that amongst peoples of other faiths, believing Christians are the most affable and more readily embrace the true faith. - realise that miracles are unique to Prophets and serve as a sign only to those who seek the truth. - discover that Prophets are averse to paganism from childhood. - recognize that the Jews have always been the archenemies of the Prophets of Allah.	- listen to an extract being read out by the teacher describing the youth of *Nabi* Muhammad [s] - complete a writing exercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the youth of *Nabi* Muhammad [s] and his journey to Syria. - find suitable meanings for the difficult words - identify the specific teachings of the story - draw a picture using a grid - answer an important question related to the lesson	
LESSON 3 **The Revelation Begins**	- understand that the best and most successful businessmen are those who are honest and trustworthy. - learn that good character is more valuable than wealth - discover that meditation & prayer lead to great insight - learn that revelation is conveyed thorugh the agency of the Arch angel Jibra'il. - realise that angels belong to a dimension that transcends our own. - understand that acquiring knowledge is a primary duty. - appreciate that revelation is the greatest knowledge. - recognize that Khadijah was a wise & supportive woman. - understand that only those who have pure hearts & great knowledge respond to the mission of Prophets.	- listen to an extract being read out by the teacher describing the Beginning of Revelation - identify the odd word in a group - learn a new *Ayah* and a new *Hadith* - listen to a story about the Marriage of *Nabi* Muhammad [s] and the Beginning of Revelation to him. - find suitable meanings for the difficult words - identify the specific teachings of the story - solve a picture puzzle for enjoyment - find out about a sport encouraged in Islam - complete an *Ayah* related to the lesson	
LESSON 4 **Cruelty of the Quraysh**	- learn that very few innitially accept the message of Islam. - understand that, because of greed and selfishness, the wealthy and powerful always oppose the Prophets. - realise that among disbelievers too there are kind people. - learn that disbelievers resort to violence and cruelty in an attempt to silence the truth.	- listen to an extract being read out by the teacher about the cruelty of the Quraysh - complete a word selection excercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the cruelty of the Quraysh and the Prophet's [s] experiences in Ta'if - find suitable meanings for the difficult words	

SIRAT AN-NABI	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
	- understand that the disbelievers, despite their apparent strength, are great cowards. - discover that early Muslims were dedicated to Islam. - understand that a Muslim always persevers in preaching Islam. - recognize that Prophets are very patient and forgiving. - appreciate that Prophets are the greatest well-wishers	- identify the specific teachings of the story - colour-in a picture of a wicked Qurayshi chief - investigate an Arabic word - solve a maze puzzle based on the story - answer a question based on the story	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 5 **The *Mi'raj***	- learn that Allah is always with his favoured servants even if others may forsake from them. - understand that the *Mi'raj* was a sign of Allah's great love for *Nabi* Muhammad [s]. - realise that our universe is just one single 'world' amongst an infinite number of 'worlds'. - discover that the heavens and their creatures are beyond our understanding. - understand that Allah is greater than all other beings. - learn that only those in close proximity to Allah, through obedience and servitude, enjoy true happiness and peace. - realise that Allah transcends time and space. - observe that disbelievers are superficial & narrow minded.	- listen to an extract being read out by the teacher about the *Mi'raj*, the miraculous heavenly journey - complete a true & false excercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the *Mi'raj* and the Prophet's [s] experience in the presence of Allah - find suitable meanings for the difficult words - identify the specific teachings of the story - colour-in a picture of *Nabi* Muhammad's [s] journey - answer a question related to the lesson - paste in pictures related to the lesson	
LESSON 6 **_Hijrah_ to Madinah**	- learn that the disbelievers are constantly plotting to destroy Islam and the Muslims - realise that Muslims must forever be on their guard against the intrigues of the disbelievers - discover that Allah plans too and only what he decides comes to pass - understand that when Allah intends to protect a person then none can harm him - discover that kind treatment can change the most inveterate enemies into the most loyal friends - observe that there will always be those who will welcome faith and true religion.	- listen to an extract being read out by the teacher about the *Hijrah*, the Prophet's migration to Madinah - complete a writing exercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the attempt of the Quraysh to kill *Nabi* Muhammad and the [s] *Hijrah* - find suitable meanings for the difficult words - identify the specific teachings of the story - colour-in a map showing the route which *Nabi* Muhammad [s] took during the *Hijrah* - answer an important question related to the lesson	
LESSON 7 **The Victory of Islam**	- realise that Islam flourishes through preaching, practice and self sacrifice - learn that, because of the apprehension of the succes of Islam, the leaders of *Kufr* do everything in their power to destroy Islam and Muslims - understand that when Muslims fight for the sake of Allah and His religion then success and victory are sure to come - observe that a Muslim is always humble and merciful in victory - discover that because of	- listen to an extract being read out by the teacher about *Nabi* Muhammad's [s] life in Madinah, the wars against the Quraysh and the final Victory - identify the odd word in a group for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about life in Madinah, the wars with the Quraysh and the final Victory of Islam - find suitable meanings for the difficult words - identify the specific teachings of the story	

CURRICULUM profile - - - -

SIRAT AN-NABI	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	the courage and fortitude of the Prophet [s] we are Muslims today	- answer an important question related to the story - solve a picture-puzzle - discuss and important point	
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

TARIKH AL-ISLAM	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Sayyiduna* 'Uthman [r]**	- learn about some virtues and accomplishments of the third *Khalif* of Islam, *Sayyiduna* 'Uthman [r]. - discover his tremendous compassion, forbearence and self sacrifice. - understand that calamities and trials come as tests of true faith. - learn that we should never take advantage of the plight of others. - recognize that the greatest ambition of the true believer is not worldly profit but attaining the good pleasure of Allah. - discover that *Sayyiduna* 'Uthman [r] was the most charitable and generous of all Muslims. - realize that charity never decreases one's wealth.	- listen to an extract being read out by the teacher introducing the Third *Khalif* of Islam, 'Uthman [r] - complete a multiple choice exercise for comprehension - learn a new *Ayah* and a new *Hadith* - listen to a story about the generosity of *Sayyiduna* 'Uthman [r] and his eagerness to earn the good pleasure of Allah - identify the specific teachings being conveyed through the story - colour-in a picture for enjoyment - identify the odd word in a group	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 ***Sayyiduna* 'Ali [r]**	- learn about some virtues and accomplishments of the fourth *Khalif* of Islam, *Sayyiduna* 'Ali [r] - discern his admirable faith and dedication to Islam - recognize that feeding others is one of the best ways of creating goodwill - understand that greed causes people to commit the most heinous offences - discover that the *kuffar* resort to intimidation and violence in order to silence the message of Islam - recognize that because they have pure hearts children oftentimes better appreciate the message of truth - realize that courage is an attribute of a pure heart and not a strong body - learn that even a little boy can have more courage than a whole group of men - ascertain that with Allah's help even the impossible can be achieved.	- listen to an extract being read out by the teacher introducing the Fourth *Khalif* of Islam, 'Ali [r] - colour-in an Arabic word for enjoyment - complete word selection exercise for comprehnsion - learn a new *Ayah* and a new *Hadith* - listen to a story about the dedication of *Sayyiduna* 'Ali [r] to the Prophet [s] and his tremendous courage - identify the specific teachings being conveyed through the story - solve and colour-in a picture puzzle for enjoyment - unscramble words and construct simple sentences	
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

performance **ASSESSMENT**

GENERAL ASSESSMENT	LEARNERS PERFORMANCE			
	😃	☺	😐	☹
'AQA'ID				
AKHLAQ				
FIQH				
AD'IYAH wa ADAB				
QASAS AL-AMBIYA'				
SIRAT AN-NABI				
TARIKH AL-ISLAM				
GRAND TOTAL				
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.				

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ABOUT THE AUTHOR

Mawlaanaa Feizel Chothia is an experienced Islamic Studies instructor and author. Born in Johannesburg, South Africa in 1970. He has specialist training in Islamic jurisprudence, primarily the *Hanafii* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has served as *Imaam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and advocay, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu, and his intimacy with Western culture and its institutions, has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and propagation.

Book **3**